THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii 15.

VOL. III. No. 47. NEW-YORK, SATURDAY, FEBRUARY 8, 1834. WHOLE NUMBER, 151.

For the Churchman.

The Ninth Plague.

And Moses stretched forth his hand toward heaven: and there was thick darkness in all the land of Egypt—but all the children of Israel had light in their dwellings.—*Ex.* x. 22, 23.

The stubborn heart of Egypt's King,
 Relentless, would not yield,
Although Jehovah's mighty power
 Was signally reveal'd:
And Moses, by divine command,
 Again uplifts his hand,
And *darkness such as may be felt*
 Is spread o'er all the land.

At noon-day now from Egypt's homes,
 Departs the soft blue light;
In princely hall and peasant's cot
 There reigns one gloomy night;
And dreadful is the fear and awe
 That rests on every heart,
While one united prayer ascends,
 That Israel may depart.

Turn to the Hebrew's captive hearth,
 Does *darkness* gather *there*,
Where grateful to Jehovah rise
 The sounds of humble prayer?
O no! Each Israelitish home
 Is fill'd with heaven's blest light,
For God his chosen children keeps
 For ever in his sight.

Meekly the Jewish captive bears
 The haughty Pharaoh's hand,
For soon his brief sojourn will end
 In Egypt's hostile land;
And Canaan, with its peace and joy,
 His heritage shall be,
Where bondage will be felt no more,
 Where God shall set him free!

And thus it is—when clouds and gloom
 Are seen on every side,
Within the *Christian's* heart and home,
 Peace, love, and joy abide—
O'er the sin-shaded path of life,
 The cross sheds rays of light—
And Faith points onward to the land
 Where there "no more is night."

S. F. C.

SCENES IN REAL LIFE.

For the Churchman.

AN INCIDENT OF THE SUMMER OF 1832.

The 'last day of the week' was drawing to a close. The summer's sun had disappeared in a blaze of brilliancy, and the laborer was returning from his toilsome day's work to rest himself beneath his own vine and fig-tree. The busy activity of the little village of L—— was subsiding into the peaceful repose of the sabbath, and its weekly business would close with the arrival of the stage, which was every moment expected at the hotel. L—— was an orderly village. The sabbath was remembered, and by most of the inhabitants "kept holy," and it was pleasant to pass the humble cottages after the "six days of labor," and see the preparation for *that* day on which "no manner of work was to be done." The spade, the shovel, and the plough were put out of sight, while within doors, the nicely cooked food showed that the inmates endeavored literally to obey the early command, "Ye shall kindle no fire throughout your habitations on the sabbath-day."

Mr. T—— was among the passengers in the stage that now drove down the hill. He got out of the coach complaining of the heat, dust and *roughness* of the roads, which, as the driver expressed it, were "*as smooth as a dollar.*" "It can't be the *frost coming out of the ground*, friend, can it?" said a benevolent looking old gentleman, who had quietly borne the fatigues of the ride, and as quietly the complaints of his fellow-passenger. He spoke in a laughing, good-natured tone, and Mr. T——, as he looked up at him, saw how unreasonable his complaints had been, and politely apologized. The truth was, he had been rendered uncomfortable by learning that no stage would leave the village in the morning, which would prevent his proceeding on his journey, which he decidedly wished to do.—"Don't take it so seriously," said his old fellow-passenger, "it may be all for the best, in more ways than you can now see, and it is certainly breaking the commandment for either man or beast to travel *unnecessarily* on the sabbath-day. Come, walk over to my little cottage, and pass the night there—perhaps you will find its stillness pleasanter than the noise of a village tavern—will you go?" Mr. T—— hesitated, but observing the expression of *frank* kindness that accompanied the invitation of Mr. M——, he thanked him, and they proceeded together to the cottage. The woodbine and honey-suckle were trained over its rustic porch, and the evening breeze came over the little garden laden with the perfume of the rose and pink. "I am glad to get home again, mother," said Mr. M——, taking his wife's hand, "and I am sure you will join me in welcoming a guest who will pass to-morrow with us." The good lady kindly greeted Mr. T——, and they sat down to their simple repast.

Tea being over, Mr. T—— observed that the preparations for the sabbath were quietly going on. He asked Mr. M—— what Church he attended.

"The Protestant Episcopal Church, Sir, where all our village unite in worship."

Mr. T. We have an Episcopal Church near us, in which I own a pew, but I seldom attend it. Are you attached to the Church, Sir?

Mr. M. In its holy faith I hope to live and die—it has been to me a "refuge from the storm, a shadow from the heat," a *home*, an ark of rest!

Mr. T. I think it has too many *forms*, and these forms are confused and irregular.

Mr. M. I am *sorry* to hear you say so, my friend, but not *surprised*; for when I hear a stranger speak thus of our sublime and scriptural Liturgy, I think of a remark I once heard from an old Churchman; he said the Liturgy was like a dissected map—to a *stranger* all confusion, to one familiar with it all order and agreement.

Mr. T. The service is too long—I like more *preaching*.

Mr. M. Preaching is not *worship*, and though edifying, and often a richly blessed means of grace, much of it is, after all, clothed in the "enticing words of men's wisdom." Our service seldom occupies *more than an hour*, and that is but a little while to spend in prayer and praise to Him from whom *we* receive every "good and perfect gift." You say it is "all confusion." It opens with one or more sentences of Scripture, one of which should be penitential, which are followed by an exhortation from the minister urging the people to join him in the holy exercises that follow. If you will examine the Liturgy, you will perceive, that after confessing our sins, and reading a portion of God's word, we proceed according to the apostolic direction, to offer "supplications, prayers, intercessions and giving of thanks for all men;" but all this is a *dead* letter to one whose *heart* is not interested. You must excuse me if I have spoken warmly, for I long to have every one find the Church the *sanctuary* that I have found it.

After uniting in evening devotion, the family retired. It was early, and Mr. T—— sat up awhile after they left him. He took up the neatly covered Book of Common Prayer that was upon the table, and looked it over. Curiosity led him to read the *rubrics* to which his friend had referred him, and which he had never before noticed. He found in them simple directions for each part of the service, and he laid aside the book, better satisfied with its *order* and *arrangement*.

The next morning the little family were ready at an early hour for Church. As they were about to go, Mr. M—— said to his guest, "I will make no apology for leaving you. On any *other* day, I shall be happy to devote myself to you, but to-day my time is not my own—it belongs to *Him* who 'rested on the seventh day.'" "You will allow me to *join* you," said Mr. T——, and taking his hat, they were soon on their way to the church, which was beautifully situated a little apart from the busy centre of the village. The service commenced. The venerable Mr. M—— knelt by the side of Mr. T——, and made his "humble confession to Almighty God," in a low, distinct tone of voice. Mr. T—— was struck with its appropriateness; and when the minister was joined by his people in the Lord's Prayer, he felt with how much propriety they could address as a *Father*, Him before whom they had just spread all their weakness and want. He attended carefully to each part of the service—he could find no fault. There was no spiritual grace that had not been sought; no mercy for which thanks had not been returned. In the afternoon, he again took his seat in the house of God—again he was interested and solemnized. The warm and chastened worship had *touched his heart*.

Mr. T—— returned with the old man to his home. He said but little; but words of wisdom and piety fell from the lips of the good Mr. M——. He did not speak of the peculiarities of his own Church, for those were only introduced by him when he felt obliged to do so; but the "*beauty of holiness*" was his theme. Early the next morning, Mr. T—— left that cottage of piety and peace. As he pressed his friend's hand at parting he said, "I hope my detention *has* been '*for the best in more ways than one.*'"

* * * * * *

Mr. T—— with his family are now regular attendants of the Episcopal Church in the large manufacturing town of W——, and he is one of its most generous supporters. He dates his interest in it, and the removal of his prejudices, to his visit to the cottage of M——; and within its holy precincts, I trust he is so learning to walk in his Redeemer's footsteps, that he may eventually cherish a well-grounded hope of meeting Him in the Church triumphant.

S. F. C.

BIOGRAPHY.

From the Biblical Repertory.

BECON THE REFORMER.

Thomas Becon was born in Suffolk, about A. D. 1510, and was educated at Cambridge, where he was graduated 1530. It seems that Latimer's preaching was the means of opening his eyes; on which he became a zealous defender and propagator of the doctrines of the Reformation; and wrote several small treatises which attracted considerable notice, and exposed him to the persecution of the Romish clergy. But Becon, though doubtless sincere in his profession of the doctrines of the Gospel, was not yet prepared to suffer the loss of life on account of his faith. When apprehended by Bonner, 1544, he publicly recanted his opinions at St. Paul's Cross, and committed to the flames the treatises which he had published; some of them were under the name of Theodore Basil, and are included in the proclamation of 1546 against heretical books. Finding there was no safety for him in London or its vicinity, Becon travelled into Staffordshire and Derbyshire, where he remained in seclusion until the accession of Edward VI. During this interval he was not idle, but applied himself diligently to the education of children in useful learning; and especially in Christian doctrine. But the best account of Becon, at this time, can be derived from a tract written by himself, entitled, "The Jewel of Joy," from which we will take copious extracts:

"What gentleness I found at the hands of some men in these parts, ye know right well. Therefore, when neither by speaking nor writing I could do good, I thought it best, not rashly to throw myself into the ravening paws of those greedy wolves, but for a certain space to absent myself from their tyranny, according to the doctrine of the Gospel. Leaving mine own native country, I travelled into such strange places as were unknown to me, and I to them. And yet I thank the Lord my God, who never leaveth his servants succorless, I, although an unprofitable servant, in that exile and banishment wanted no good thing. I have learned in that my journey, to cast my care upon the Lord my God, who abundantly feedeth so many as trust in him, and depend on his liberality and goodness. For one house I found twenty, and for one friend a hundred. I could wish nothing for the provisions of this life, but I had it plenteously, God so caring for me his unprofitable and wretched servant.

"After I had taken leave of my most sweet mother and my other friends, I travelled into Derbyshire, and from thence into the Peak, whither I appointed my books and my clothes to be brought. Mine intent was, by exercising the office of a schoolmaster, to engraft Christ and the knowledge of him in the breasts of those scholars whom God should appoint unto me to be taught. I found them of very good wits and apt understandings. Coming to a little village called Alsop in the Dale, I chanced upon a certain gentleman called Alsop, lord of that village, a man not only ancient in years, but also ripe in the knowledge of Christ's doctrine. After we had saluted each other and taken a sufficient repast, he showed me certain books which he called jewels and principal treasures. To repeat them all by name I am not able, but of this I am sure, that there was the New Testament, after the translation of the godly, learned man, Miles Coverdale, which seemed to be as well worn by the diligent reading thereof, as was ever any mass book among the Papists. I remember he had many other godly books, as 'The Obedience of a Christian Man,'—'The Parable of the Wicked Mammon,'—'The Revelation of Antichrist,'—'The Sum of Holy Scripture,'—'The book of John Frith against Purgatory,' all the books under the name of Theodore Basil, with divers other learned men's works. In these godly treatises, this ancient gentleman, among the mountain tracts, occupied himself both diligently and virtuously. But all the religion of the people consisted in hearing matins and masses, in superstitious worshipping of saints, in hiring soul-carriers to sing trentals,[*] in pattering upon beads, and in such other Popish pedlary. Yet the people where I have travelled for the most part are reasonable and quiet enough, yea and very conformable to God's truth. If any be stubbornly obstinate, it is for the want of knowledge, and because they have been seduced by blind guides.

"While I was in the Peak I learned that Robert Wysdom was in Staffordshire. He was the same to me as Aristarchus was to Paul. Desiring greatly to see him, I bade my friends in the Peak farewell, and made haste toward him. When I came to him, I not only rejoiced to see him in health, but also gave God thanks that he was so well placed and provided for. I found him in the house of a certain faithful brother, called John Old, a man old in name but young in years, and yet ancient in true godliness and Christian life. He was to us as Jason was to Paul and Silas. He received us joyfully into his house, and liberally, for the Lord's sake, ministered all good things to our necessities. And as he began so he continued, a right hearty friend, and dearly loving brother, so long as we remained in that country. Even as blessed Paul wished to Onesiphorus, so wish I to him; the Lord grant that he may find mercy of the Lord in that day.

"After we had passed certain days in the house of that most loving brother, refreshing ourselves with the comfort of the holy Scriptures, after so many grievous tempests, troubles, storms, and painful labors, our dear brother Wysdom was called away by letters, which was to us no small grief and pain.[†] Notwithstanding we submitted to the good pleasure of God, with this hope and comfort, that his return to his old familiars should be greatly to the advancement of God's glory, and to the quiet of his Christian studies, whereof might spring hereafter no small advantage to the Christian commonwealth. And so we wishing one another the assistance of God's Spirit, repentance of our former life, strength of faith, and perseverance in all godliness to our last end, departed, yea, and that not without tears. He was ever virtuously occupied, and suffered no hour to pass without good fruit. He is a man in whom the fear of God reigneth unfeignedly. After his departure, according to my talent, I brought up youth in the knowledge of good literature, and instilled into their breasts the elements and principles of Christ's doctrine, teaching them to know the Lord their God, to believe in him, to fear and love him, and studiously to walk in his holy ways from their cradles even to the yielding up of their last breath. I doubt not but Christ was so deeply graven in their hearts at that time that he is not worn out, neither as I trust shall be so long as they live. The people here were not so superstitious as those of the Peak, but savored more of pure religion, through the influence of books which had been dispersed among them.

"After I had spent a year and somewhat more in that county, in the virtuous education and bringing up of youth, I departed into Warwickshire, where, in like manner as before, I enjoyed the liberality of my sincere and dear friend John Old, who, impelled by urgent causes, had removed into that county. There likewise I taught several gentlemen's sons, who, I trust, if they live, will be ornaments to the public weal of England, both for the preferment of true religion, and for the maintenance of justice.

"I travelled in Derbyshire, in the Peak, in Staffordshire, and in Leicestershire; yet Warwickshire was to me the most dear and pleasant. In Leicestershire—I pass over the other—I had acquaintance with one learned man, a countryman of ours, called John Aylmer, a master of arts in the University of Cambridge, a young man singularly well learned both in the Latin and Greek, teacher to the children of my lord marquis Dorset; but Warwickshire administered to me the acquaintance of every learned man."

It affords us much satisfaction to insert at large the following account of the preaching and character of the martyr Latimer, from a contemporary, and one who was intimately acquainted with him from his youth. As a faithful, simple-hearted, fearless, and popular preacher, Latimer probably stood foremost among the British reformers. In his boldness of reproof even of kings, and in the plainness of dress and unaffected simplicity of manners, he seems to have greatly resembled Elijah the prophet, and John the Baptist. It being the custom on New Year's day for the courtiers to make some present to the king as a token of respect, Latimer presented to his sovereign, Henry VIII., an English New Testament, folded at the text, "Whoremongers and adulterers God will judge."

"First comes to my remembrance, master Latimer, a man worthy to be loved and reverenced by all true hearted Christian men, not only for the pureness of his life, which before the world hath always been innocent and blameless, but for the sincerity and goodness of his evangelical doctrines, which, since the beginning of his preaching, has in all points been so conformable to the teaching of Christ and his apostles, that the very adversaries of God's truth, with their menacing words and cruel imprisonments, could not withdraw him from it. But whatsoever he had once preached, he valiantly defended the same before the world, without fear of any mortal creature, although of ever so great power or high authority; wishing and minding rather to suffer, not only loss of worldly possessions, but also of life, than the glory of God or the truth of Christ's Gospel should in any point be obscured or defaced through him. His life was not dear unto him so that he might fulfil his course with joy, and the office that he received of the Lord Jesus, to testify the Gospel of God's favor. His noble fame and virtuous renown is well known, not only in the realm of England, but also in foreign countries, among both learned and unlearned. I knew him twenty years ago in the University of Cambridge; to whom, next to God, I am bound to give most hearty thanks for the knowledge, if I have any, of God and his most holy word. I was some time a poor scholar of Cambridge, very desirous to have the knowledge of good letters: and in the time of my being there this godly man preached many learned and Christian discourses, both in Latin and English, at all of which, for the most part, I was present; and although at the time I was but a child of sixteen years old, yet I noted his doctrine as well as I could, partly reposing it in my memory, partly committing it to writing, as letters are the most faithful treasures to the memory. I was present, when with manifest authorities of God's word and invincible arguments, he proved in his sermons that the holy Scriptures ought to be read in the English tongue, by all Christian people, whether they were priests, or laymen as they are called; which divers drowsy dunces, with false flattering friars, could not abide, but openly in their unsavory humors resisted his godly purpose; even as Alexander the coppersmith and Elymas the sorcerer resisted Paul. Notwithstanding this, he, yea rather God in him, whose cause he handled, got the victory, and it came to pass according to his teaching. Neither was I absent when he inveighed against empty words, good intents, blind zeal, superstitious devotion, such as the setting up of candles, running on pilgrimages, and such other idle inventions of men, whereby the glory of God was obscured, and the works of mercy less regarded. I remember also how he was wont to rebuke the beneficed men with the authority of God's arm, for neglecting and not teaching their flock, and for being absent from their cures: they themselves being idle, and masting themselves like hogs of Epicurus' flock: taking no thought how their poor parishioners pine away, starve, perish, die for hunger. Neither have I forgotten, how he at that time condemned foolish, ungodly, and impossible vows to be fulfilled, wishing rather that liberty of marriage should be granted to them which have so vowed, than so to continue through life in all kind of abominable uncleanness. O how vehement was he in rebuking sin! especially idolatry, false and idle swearing, covetousness, and licentious living! Again, how sweet and pleasant were his words in exhorting unto virtue! He spake nothing but it left, as it were, certain stings in the hearts of his hearers which moved them to consent to his doctrines. None, except they were stiff-necked and uncircumcised in heart, went away from his sermons who were not led to a faithful repentance of their former lives, affected with high detestation of sin, and moved unto all godliness and virtue. I knew certain men who, by persuasion of their friends, went unto his sermons, swelling, blown full, and puffed up like unto Esop's frogs, with envy and malice against the preacher; but when they returned, the sermon being done, and were asked how they liked him and his doctrine, answered with the priests' and pharisees' servants, 'Never man spake like this man.'

"I will not further report his freedom of speech against buying and selling benefices, against the promoting into livings them which are unleavened and ignorant in the law of God, against Popish pardons, against the reposing our hope in our own works or in other men's merits, against false religion, &c. Neither do I here relate how beneficial he was, according to his ability, to poor scholars and other needy people; so conformable was his life to his doctrine; so watered he with good deeds whatsoever he had planted with godly words. He so labored earnestly both in word and deed to win and allure others to the love of Christ's doctrine and his holy religion, that it became a proverbial saying, even to this day, 'When master Stafford read, and master Latimer preached, then was Cambridge blessed.'"

And as Becon goes on to give the character of the other holy man here mentioned, of whom very little is elsewhere published, it will no doubt be gratifying to our readers to have his portrait also from the pen of one so well qualified in all respects to exhibit his true character.

"George Stafford was a man whom the unthankful world was unworthy any longer to have.[*] I pass over the gifts of nature, and such goodly qualities as ruin unto them that pursue them, the favor and commendation of men, wherewith he was plenteously endued. This I say, that he was a man of very perfect life; and if I may so speak, of an angelic conversation, approvedly learned in the Hebrew, Greek and Latin tongue; and such a one as had, through his painful labors, obtained singular knowledge in the mysteries of God's most blessed word. By his industry, labor, pains, and diligence, he seemed of a dead man to make blessed Paul live again; and putting away all unseemlinees, set him forth in his native colors, so that now he is both to be seen, read, and heard with great pleasure by them that labor in the study of his most godly epistles. And as he beautified the letters of blessed Paul with his godly expositions, he learnedly set forth in his lectures, the native sense and true understanding of the four evangelists; restoring unto us in a lively manner the apostles' mind and the mind of those holy writers, which, for so many years before, had lain unknown and obscured, through the darkness and mists of Pharisees and Papists. He was a faithful and a prudent servant, giving meat to the Lord's household in due time. He cast away profane and old wives' fables, and as the good servant of Jesus Christ, exercised himself unto godliness. He was an example to the faithful, in word, in conversation, in love, in spirit, in faith, in purity. He gave his mind to reading, to exhorting, to doctrine. He studied to show himself unto God a laudable workman that needeth not to be ashamed, dividing the word of truth justly. He was gentle unto every man, and with meekness informed them that resisted the truth, if God at any time would give them repentance for to know the truth, and to turn them again from the snare of the devil. He fought a good fight, he finished his course, he kept the faith; therefore there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him in that day: and not to him only, but to all them that love his coming.

"While I was training up youth, and fashioning their minds unto true godliness, behold unexpected letters were sent to me from my most dear mother; in which she required me to return to my native country, and to be a staff of her old age, as my father-in-law was departed from this vale of misery. Considering my duty, and the honor which I owe her by the manifest commandment of God, I immediately after, not without the friendly consent of my well-willers, departed from Warwickshire, and with all haste repaired home."

Although the preceding extract is long, it will, we trust, be found entertaining to our readers, as furnishing a picture of the religious and moral state of England before the blessed end of the Reformation. It will only be regretted that our author has not left us a fuller and more detailed account of himself and coadjutors in the work of the Reformation.

Upon the accession of Edward VI., Becon was one of the six preachers stationed at Canterbury by Cranmer: he was at the same time chaplain to the protector Somerset, and sometimes visited his family at Sheen.

After the lamented death of Edward VI., when Mary came to the throne, he, together with Bradford and Veron, was committed to the Tower; where he remained prisoner seven months. How he obtained his release it is difficult to say; for almost all his fellow-laborers were detained in confinement until Popery was completely established, and then committed to the flames. Becon, although liberated from prison, was aware that his life would not be secure in England; he, therefore, after remaining in concealment some time, escaped to the continent, where he continued till the death of Queen Mary. His writings were included by name in the proclamation of Philip and Mary against heretical books of the Reformers; and no doubt many copies were destroyed. While on the continent he was not idle, but employed his pen in vindication of the doctrines of the Reformation. Among other things, he wrote an address to his persecuted brethren in England, directing them to their only refuge and deliverer; which was often read in the private meetings of the Protestants, and afforded edification and comfort to many.

Upon the death of Mary, Becon returned again to England, and labored zealously and successfully to promote the truth. Like many of the exiles, and most excellent characters of that day, he was in favor of greater latitude as to uniformity than was allowed, and was one of that large minority in the convocation, who petitioned for a greater liberty with respect to some rites and ceremonies. Indeed, it appears from Strype's Annals, that the rigid doctrine of uniformity was carried by the majority of a single vote; for in support of the petition there were fifty-eight votes, and against it fifty-nine. And when the clergy of London were required to subscribe the ecclesiastical regulations recently adopted, Becon at first refused, but afterward conformed. After this, Canterbury seems to have been the usual place of his residence, until the time of his death, which occurred 1567.

Becon was undoubtedly one of the most laborious and useful writers among the British reformers. His publications exceed forty in number; and some of them are of considerable length. The earliest was printed in 1541, and the latest in 1566. They embrace a much wider range of subjects than the works of any other writer of that day. Several of them relate to the Popish controversy, in which he appears to have been thoroughly versed. Their contents are strictly scriptural, and frequently contain, for several pages together, passages appropriate to the subject in hand, and felicitously connected: and while all the reformers were mighty in the Scriptures, Becon, perhaps, in this respect, excelled them all.—*Presbyterian.*

MISCELLANY.

THE DEIST AND THE CHRISTIAN.

Apistus went into a church one morning, because he knew not how to employ the hour, and heard the text read out of Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Well," said he to himself, "I like this period; I hope I shall now hear a piece of divine *service* that has something *reasonable* in it. It is my opinion, as well as Paul's, that we should employ these *living bodies* of ours to the *service* of that God that made us, and the *mercies of* God oblige us to it."

The preacher pursued his subject with much beauty, and justness of thought and style. He expatiated on the various engagements we lie under to the great God to *present* our whole natures and all our active powers as a *living sacrifice* to him. Thus far Apistus was charmed with the performance. But after the mention of many of those mercies of God which oblige us to a holy life, he came at last to name that illustrious instance of divine mercy in sending his own Son, Christ Jesus, to redeem us from sin and hell. Then he showed that the only ground and foundation upon which God would accept this *living sacrifice of our bodies*, was the dying sacrifice of his own Son, "who bore our sins in his own body on the tree." Here Apistus began to be ruffled a little; and as the sermon went on with some life and spirit on this glorious subject he was so much displeased with the preacher that he rose up and went out of the church, and with an air of mingled indignation and contempt he told his neighbor *Pithon* the whole story on the Monday. "Come, sit down a little," said Pithon, "and let us examine the merits of this case. Our Bible obliges us to give to the great God, our Creator, all that *reasonable service* which you pretend to; it teaches us to *present our bodies*, and our souls too, as sacrifice to our God. The soul must be there, or the body can never be a *living sacrifice*. Thus far we agree. Now, if your religion be right, the Christian is in a very safe and secure state; for he endeavors to perform all that *reasonable* duty and service that the light of nature requires of him, as well as you. But we Christians are taught further to believe that all men are sinners; and surely you yourself must acknowledge that you have been guilty of many violations of the law of God and nature, and you have not always performed that reasonable service to God which your own conscience required. Have you not too often been tempted to alienate some of those very powers of body or mind from the service of God, which you had before devoted to him as your living sacrifice? Have your soul, your lips, and your hands been always employed in their duty to this God? Have you never indulged a criminal wish, never spoken an evil word, or committed an action which your own conscience condemns? Think of this, Apistus, and your conscience may tell you that you are a sinner too.

"We believe also that without a sacrifice for sin there is no acceptance with God, and we have reason to think that God has told us so. But this God, in his infinite mercy, has provided such a sacrifice; he has made the body and soul of his own Son a *dying sacrifice* of atonement. This is the only ground of our hope, and it is a glorious ground indeed! Now if our religion be true, what will become of Apistus, who confesses he hath been a sinner, and yet renounces at once this only hope and this atonement? 'If we sin wilfully [i. e. by renouncing the Christian sacrifice] after we have received the knowledge of the truth, there remaineth no more sacrifice for sin,' &c. (Heb. x. 26, 27, 31.")—*Christian Advocate and Journal.*

---

[*] Trentals were prayers to the number of thirty.

[†] Robert Wysdom, or Wisdom, was minister of St. Catharine's, in Lothbury, and a faithful and laborious preacher of the truth. Like Becon, he was compelled to recant in 1544. But he soon repented of this act, and continued to propagate the doctrines of the Gospel as long as he lived. He wrote an exposition of the ten commandments, for which he was imprisoned in the Lollard's tower. During the persecuting reign of Queen Mary, he escaped to the continent; but on the accession of Elizabeth, he returned to England and was made Archdeacon of Ely.

[*] George Stafford, or Stavert, was fellow of Pembroke Hall, in Cambridge, a reader of divinity, who lectured on the Scriptures. He gave every attention to the duties of his ministry. About 1528 there was one of great fame for his skill as a conjuror, at Cambridge. This man fell sick of the plague. From compassion to his soul, Stafford ventured his own life by visiting him, and reasoned with him upon his wicked life and practices till he was brought to repentance, and destroyed his books; but while he was thus instrumental in saving this man's soul, it was at the expense of his own life.

DR. CHALMERS AND ROBERT HALL.

On the day Robert Hall preached a sermon in reference to the Luddites, a circumstance occurred which disconcerted all his feelings, and unfitted him for his public engagement. Dr. Chalmers, then of Glasgow, was on his way to London, and informed him by letter that he intended on that day to be one of his auditors. Unfortunately the message did not arrive till sabbath morning, within an hour of the commencement of public worship. Mr. Hall had formed so high an estimate of the abilities of this unexpected visiter that he was actually deterred from entering the pulpit; nobody could persuade him to it, and a member of the church was obliged to supply his place. Mr. Hall did not recover his tranquillity the whole of that day. At the close of the morning service Dr. Chalmers called on him at his own house, not knowing but his absence had been occasioned by ill health. After much hesitation he at length consented to preach in the afternoon, on condition that his reverend friend would deliver an evening lecture. This was agreed to; but from the agitated state of his feelings, Mr. Hall was heard to great disadvantage. This was often the case on much slighter occasions; the appearance of some distinguished stranger, any thing like prying curiosity, or secular applause, would at any time discompose him; and his loftiest strains of eloquence were seldom heard but when he emerged from the depths of private devotion to be embosomed among his own people. In the evening, Dr. Chalmers followed up the subject of the afternoon's discourse with one on the necessity of immediate repentance, which produced a very powerful sensation on the auditory. Mr. Hall heard him with rapturous delight, and said afterward to a friend, "He stops the people's breath, Sir: they cannot breathe under such a preacher." And certainly the sermon was one of great merit, though some passages were a little obscured by the Highland pronuciation. The parties spent the remainder of the evening at Mr. Hall's. The unnerved preacher now recovered in some degree his elasticity, and was ready to launch into a wide field of conversation; but nothing of any importance transpired. The visiter who had frightened Mr. Hall from his propriety, now seemed frightened in return; nothing could be elicited, no topic of the smallest interest was brought forward, except that Mr. Hall offered some remarks on various books and authors, to which Dr. Chalmers readily assented, and especially on the absurd attempt of Professor Kidd, to reduce the doctrine of the Trinity to a metaphysical theory, to be illustrated by the analogies of nature. A curious reserve was manifest, accompanied perhaps with a silent admiration of the orator who appeared only in dishabille, and had not that day put forth half his strength.—*Presbyterian.*

GENERAL WASHINGTON.

In one sense at least this highly distinguished individual was the servant of God, as he was qualified and selected by a special providence to conduct our beloved country through an alarming crisis to the attainment of her liberties. But in the judgment of many his personal piety is still a doubtful point. Every fact, therefore, which bears on the question must be deeply interesting. An aged lady lately deceased in Bucks county, Pa., has often related it as a reminiscence of her youth, that after the battle of Monmouth, General Washington assembled his troops, and having, in their presence, fervently returned thanks in prayer to God for his interposition in behalf of the army and country, sung the 101st psalm of Watts; many of the soldiers and spectators uniting in the celebration. The informant with many other females of the neighborhood, was present on the occasion. If the statement be true, (and the credibility of the source induces us to believe it,) it presents the American commander in a light extremely interesting to the Christian.

COMMUNICATIONS.

To the Editor of the Churchman.

Dear Sir,—The enclosed communication came to me from an unknown but highly valued correspondent of the Children's Magazine, intended for that little work; but as the lesson it conveys is designed principally for *the parents* of the young readers of the Magazine, I have thought it might with more propriety be presented directly to their notice. Though in a style considerably different from that of the articles customarily found in the Churchman, it may be not the less useful on that account.

Yours, &c.,
The Editor of the Children's Magazine.

Jan. 23, 1834.

THE RAINY SUNDAY.

Every body knows what a rainy Sunday is. It is, to a great many persons the most gloomy day in the whole year. To many, Sunday is a weary day, let it be clear or stormy: but I would gladly believe, that to many more it is a day of happiness and holy rest. I have two accounts to give of the way in which a rainy Sunday was passed, and none of the readers of this Magazine are too small, I think, to observe the difference.

Richard and Susan were down stairs early in the morning, to have their breakfast and go to Sunday School. They both observed it was raining, but nothing was said about staying at home on account of it. They had only belonged to the school two Sundays, and as on both of them the weather had been clear, they could not tell whether their mother would allow them to go this day in the rain, or not. However, just as Susan was putting on her over-shoes, their mother came into the room.

"You need not put on those shoes, Susan," said she, "it is too wet for you to go to Sunday School."

"Do you think so, Mamma?" said Susan—"you know I went to school yesterday when it rained."

"I know you did, my dear; but going to school in the week is a very different thing from going on Sunday."

"How is it different, Mamma? it is a shorter walk to Sunday School," said Richard.

"Yes, it is shorter, I know; but I am not going to have Susan's new dress and bonnet spoiled, by tramping along the street in the rain, nor your new clothes neither, Richard."

"Mamma, I will wear my school bonnet and a calico frock, if you will let me go," exclaimed Susan, earnestly.

"And I will wear my every-day clothes, Mamma," added Richard.

"Let me hear no more, children," said the Mother, sternly; "do you think I am going to send my family out on Sunday, dressed like the poorest children in the school? a pretty sight it would be, truly!"

The disappointed brother and sister were silent. What they might have said to their mother, that was improper, I cannot tell, if they had not both remembered the commandment which says, "Honor thy father and thy mother." They had the ten commandments for their lesson that morning, and this one of course, was fresh in their memories. When their mother had left the room they consoled themselves with hearing each other their lessons, which they knew perfectly.

"We shall go to church, any how, sister," said Richard, "for father and mother have gone every Sunday now for three or four weeks."

"No, brother," said Susan mournfully, "they have only gone when the weather has been clear: one Sunday it rained, and they stayed at home: but let us beg them to go this morning."

So, when their parents came into the parlor, Richard and Susan both asked them, to let them go to church with them.

"To church!" exclaimed Mr. S——. "Why you must be crazy, Dick."

"No, Father—but sister and I want to go very much, and we thought if you would take me under your umbrella, and mother would take Susan under hers, we could go very nicely."

"No, no, my son; content yourself at home to-day. These Sunday Schools have put strange notions into your head; church is the very worst place you could go to, in wet weather; you sit there a couple of hours or more, with damp feet, breathing a damp atmosphere;—its enough to kill you!"

"But, Father, we have over-shoes that we can take off when we get to our pew, and the fires are always made in the church on Saturday night, to keep it from being damp."

"There, Richard, that will do," said his Mother; "I do not like to hear children attempt to argue with their parents. We are not going out to-day, and that is sufficient."

I need not say what a long and dreary day this was to Richard and Susan. Their parents who were not religious, took no pains to give them suitable books to read, and their short attendance at the Sunday School had only been enough to teach them that they were not spending Sunday properly, without knowing exactly how they ought to spend it. They did read the Bible part of the time, but as they were left to do as they pleased, it is not much wonder that in the afternoon they read some of their usual story-books.

I was only going to speak of Sunday, but I believe I had better mention, that on Monday morning, as the storm continued the children expected a holyday: but their mother told them, directly after breakfast, to get ready for school, and to wrap up well, for they had a long walk.

"I cannot afford to pay for your education," said she, "and then allow you to stay at home for trifles."

So the over-shoes were put on, and the *common* clothes, and the children set off obediently. Richard could not help saying as they went along, "I wonder why mother thinks so much more of what we learn at the day school, than of what we learn at the Sunday School: I think we learn better things at Sunday School, for they teach us there about our *souls*."

"I don't know," replied Susan with a sigh, "but perhaps mother does not think about our souls; I never heard her speak of them."

At dinner time their father came in late. "What has detained you so, my dear?" asked Mrs. S.

"I have been very busy all the morning," replied her husband, "and now I must just swallow a mouthful or two, and be off again: I have been down on the wharf the whole morning in the rain, and I'm wet to the skin."

"Do, my dear, change your dress before you go out again; I'm afraid you will take cold."

"O no, no; I have not a moment's time—I think I shall make money by what I am doing to-day—I must run the risk of taking cold;" and as soon as he had eaten a hasty dinner, he went down to the wharf again though it rained harder than ever.

In the afternoon Susan said to Richard, (for they did not dare to make their remarks to their mother,) "Don't you think father will take more cold to-day while he is out in the rain, than he would have done yesterday in the warm church?"

"Yes," said Richard, "I do so; but I suppose father would rather make money than go to church."

"I suspect he would," said Susan.

* * *

"Suffer little children to come unto me."—*Matt.* xix. 14.

Methinks I hear some young reader ask, "Whose words these are?" and on hearing, gladly accept the offer and go immediately to that fountain of living water. These words, my dear children, were from the mouth of our blessed Saviour, the true and only Son of God. He who visited this wicked world, suffered and died for all mankind, that he might gain for us favor with the Father. Although this kind invitation was offered over eighteen hundred years ago, you should think as much of them as if you had heard them with your own ears, and have you not cause to be thankful to God, that he has seen fit to deliver to you his own words by the writings of his apostles. What our Lord means by these words, is that although young you have much need of a Saviour and protector to guide you through this sinful world, and you must continually pray to him to give you a new heart, and to lead you in his paths, and pray to him to assist you in keeping his commandments, and then when the hour of death cometh he will not forsake you, but send one of his angels to carry you to his bosom.

H**.

For the Churchman.

Mr. Editor,—It gave me much pleasure to observe a communication in the last number of the Churchman, from Z. L., on the subject of adopting some measure more extensively to promote the exalted influence of the Protestant Episcopal Sunday School Teachers.

The writer of this has been connected with one of the most numerous and best regulated Episcopal Sunday Schools in our city; and ever since having a knowledge of the importance of the institution, has felt an anxious and growing interest in its behalf, and whatever related to it; and I rejoice that an active member of its body has ventured to suggest, through the medium of the press, the propriety of establishing some uniform method whereby they may be improved for the discharge of their most useful duties and laudable efforts of Christian affection to the rising generation. There is much virtue in the idea of a quarterly "address to them in their proper character, and on their peculiar duties," by some efficient clergyman of our Church; and in addition to that, there are many other ways and means by which they may derive much salutary aid and instruction, one among which I will take the liberty to suggest; and I know of no method more likely to promote their usefulness than the one I am about to suggest. My mind has been seriously impressed with the idea, that much good would result from frequent and regular meetings of all the Sunday School Teachers, that all subjects connected with "their proper characters and peculiar duties," might be freely and fully discussed; this would have a tendency more closely to unite their interested feelings for the welfare of their institution; and introduce a system of familiar intercourse, that would create such affections toward each other as would grow into genuine Christian friendship, which is the proper basis for all charitable Christian labors. I will briefly state the manner, as suggested to my mind, which I think would soonest accomplish what Z. L. seems most to desire. My first proposition is, that associations be formed with proper and necessary officers by the teachers of all our Sunday Schools; each association to be composed of the teachers of three or four schools attached to churches the nearest each other, and to meet at some convenient central place, once in every two weeks throughout the year.

Secondly, that addresses be delivered monthly, by the different ministers of our Church, in rotation, to all the associations collectively of the Protestant Episcopal Sunday School Teachers in our city; and notice be given of the time and place at which the address will be delivered, and a general invitation to all the members of the associations.

To the reflecting mind, a proper consideration of these propositions will convince them of the many benefits to be derived from such proceedings. It needs no argument to prove the efficacy of the free interchange of sentiment in all associations conducted with Christian propriety. There the devoted Christian has a field for the exercise of his pious faculties, which renders him a salutary example to his colleagues; his animated soul expands to the limits of its heavenly affections; upon his mind reason exerts her utmost powers, and his judgment becomes strengthened in proportion to his efforts. I most seriously believe, and do assert, that more than in any one other way of human effort, the heart and mind are improved by the means of virtuous, free and deliberate discussion of important subjects connected with their peculiar duties. The purest and most holy affections of the heart are elicited, the energy of the mind is engaged with such fervent zeal, as to enlist their most lively sympathies in behalf of their spiritual as well as temporal advancement. Such means, in my humble opinion, are the most likely to produce results that will most promote the interests for which they labor, and inculcate a sense of human sympathy that will ripen into such brotherly friendship, as to constitute each a member of the other; and so unite their interests, and cement their affections, that by their labors of love and works of righteousness in this life, will be accounted members of the flock of Christ to participate in the joys of heaven.

A few more words relative to the monthly addresses, and I submit the whole subject for the consideration of all who feel a lively interest in the prosperity and advancement of so worthy a cause. The propriety of being collectively addressed from the pulpit by the active and faithful ministers of our Church will not be doubted or even questioned by any; and that they should be as frequent as once a month, I think will not be disputed. To the meek and candid mind it will appear obvious, why it should be frequently, affectionately and plainly addressed. In the ordinary pursuits, and in every sphere of life, the more frequently our senses are addressed respecting the nature of our obligations, the more convincing are the evidences of our negligences and defects. Surely, then, how much more necessary is it for the minds of those who act as the pioneers of the growing human race, to be solemnly and impressively addressed as to their responsibilities and duties, that their errors and negligences may be pointed out and corrected, and their defects improved. The whole subject is one that I deem of vast importance; and I cannot question for a moment, but that every minister of our Church would most cheerfully consent to perform so pleasing a service. And I humbly and most devoutly trust, that those who can exercise the greatest influence, and who are looked up to as the fathers and directors of all matters connected with the dearest interests of the Church, will devise and carry into effect without delay, some measure to accomplish the desired object. As a devoted friend of so noble an institution, and a humble member of the Church, I feel that I have discharged a proper duty by offering these suggestions, which, of course, will only pass for what they are worth.

B. C. W.

New-York, Jan. 29, 1834.

For the Churchman.

Mr. Editor,—By the address of Bishop Smith to the late Convention of Kentucky, and some previous notices in the Churchman, I perceive that it is proposed to establish a Theological Seminary in that interesting Diocese; and that much reliance is placed on "the missionary zeal of brethren in the East," to carry that purpose into effect. Most sincerely as I hope that the expectation founded upon the liberal assistance of those whom God has blessed with more abundant means may not in general be disappointed, and that our Christian sympathies with our western brethren may be deeply interested in their welfare, and be shown by earnest prayerful solicitude, and by the gifts and labors of the most enlarged charity—yet I must confess I was much surprised by the suggestion, and cannot but question the wisdom of the measure. In coming to the conclusion that in our extended country no one Theological Seminary is adequate to the wants of our Church, I have been accustomed with no small number of my fellow Churchmen, to look to Kenyon College as an institution calculated to meet that deficiency for many parts of our western territory. There academical and theological advantages are combined so as to afford opportunities for carrying on, through every needed stage of their progress, "those young men whose hearts the Lord hath touched to desire the work of the ministry;" there sufficient buildings are erected or about to be so; there professorships are already established and filled; there the library is quite extensive, and living very cheap; the kindly feelings of the benevolent public are already turned into that channel; and such is the locality that the students would be brought up there with western feelings, disposed to labor in that noble field, the West, and fitted for it by their habits and education and social intercourse. Hence I cannot but think that Kenyon College will answer every desirable purpose, and that it promises to rear a better disciplined and more vigorous offspring than a new seminary at Lexington.

If we look at the subject in another point of view, is it wise, does it show a prudent nursing of means confessedly scanty to enter upon measures, which to be successful involve no trifling expense of intellect and money? The office of professor in the sacred science of theology is a most high and important station, and a most useful and appropriate exercise of the Christian ministry; but if those already engaged in it are sufficient for a certain portion of the Church, others would be doing more good, if occupied with ordinary pastoral and missionary duties, services so greatly needed in our infant dioceses, for which they want all their money and their laborers, and from which they can but badly spare two (two at the least, after it is fairly started, if it is to be worthy of its name) of the most able and learned of their clergy.

Kenyon College is, if I mistake not, about as far from Lexington as Albany is from New-York, a distance which could put students to no great inconvenience or expense. It has already been observed on the pages of the Churchman, concerning the Theological Seminary in Kentucky, "that this enterprise involves the interests of the Church and of the whole valley of the Mississippi," and that "it will probably not many years hence supply what is wanting for the States west of the mountains and south of the Ohio river." If we but weigh the institution in Ohio in an equal scale, judge it equally as important, and entertain the same good hope of its success, we must come to the conclusion that its influence may extend as far, and its ability to supply what is wanting be as great, and therefore it involves the same interests and covers nearly the same ground; and hence that if a new seminary be established to be a central point of light and heat, it had better be placed where the influence of Kenyon, from distance or other circumstances, could not reasonably be expected to extend. As "the brethren in the East" are to be invited to co-operate in this measure, and I hope they will most cordially and liberally if it be indeed necessary or advantageous to the Church, would it not be well that they should be prepared to do so, by receiving information concerning its peculiar necessity or advantages, and learning the arguments which had such weight upon the mind of the Bishop of Kentucky and his Convention—that so they may not be prevented by ignorance or prejudice from countenancing a worthy object, and thus do injury, by an unfortunate but well-meant neglect, to any portion of our Redeemer's kingdom, especially one so important and interesting as the Diocese of Kentucky? But as matters stand now, I would not be surprised if the impression were very general among us, that what may be well done at Lexington may be done better at Gambier;—at least so at present thinks a contributor to

Kenyon College.

For the Churchman.

EXTRACTS FROM MY NOTE-BOOK.—NO. I.

The circulation of the blood is not more necessary to the support of animal existence, than is the circulation of the sap to that of vegetable life. Nor are the arteries and veins, which convey the vital fluid from the heart to the remotest parts of the human frame, and thence back to the great repository, better adapted to answer their intended end, than the minute vessels which carry the sap through every part of the smallest flower that springs up, and is trodden beneath our feet unnoticed, are fitted to answer the purpose for which they were designed. Shall man, then, the noblest work of his hands, fear to be overlooked by his Creator in the immensity of the universe? Does not such a supposition derogate from the infinity of His power? Are we not limiting His acts by our finite capabilities? Can He, whose power and goodness are so fully displayed in the perfection of every part of even the most minute production of the vegetable kingdom, providing it with those organs which enable it to draw from the earth, from air, moisture and light, that support which is necessary to life, can he forget that being, into whom he infused a portion of his own imperishable essence? Can he withdraw from him his regards? Never! We are the objects of His unceasing care. His paternal love is in constant exercise for our advantage. He is our faithful Guide by day, our vigilant Guardian in the helpless hours of night. But thus to guide and protect us, His eye must be ever upon us. Tremendous thought! Who does not shrink at the idea of having every word and action laid open to the inspection of even a fellow-sinner? How, then, shall we bear that scrutiny which reaches to the secret thoughts and intents of the heart? How shall we endure to have all exposed to the view of that great Being, whose power formed us, whose mercy sustains the life he gave, and whose goodness demands returns of gratitude and love? Though our life were one continued act of thanksgiving and praise, though we had no motive for our actions but the pleasing of Him, we could not discharge the great debt we owe. But when, among the assembled multitudes that shall stand at His bar, "to receive according to the deeds done in the body," we first behold him as he is, and feel the goodness and mercy that have followed us all the days of our life,—when the light of his Spirit is thrown upon the dark vista of years that are past, and our sins stand disclosed in all the black enormity of their ingratitude and guilt, what horrors, what dismay will fill the affrighted soul! Well may she call upon the mountains to afford her a hiding place. She would escape from a sight of herself; she would escape from the eye of that God, whose laws she has violated, whose love she has despised, and whose protecting care she has never acknowledged. With Adam she sees that she is naked; like him, she would hide herself. But must each guilty soul appear before her Judge thus naked, or clothed only in the filthy rags of her own righteousness? No! divine mercy has interfered, and pointed her to that mount which can alone afford a hiding place from divine justice. She has led her to Mount Calvary, and bade her find in the sacrifice once offered there an expiation for every sin. She has taught her to seek in the fountain once opened on its summit, the means to wash her guilt away. From the fleece of the Lamb there slain, a garment of righteousness has been prepared, clothed with which she is entitled to enter into his kingdom, and make one of the guests at his wedding supper. O glorious privilege! O mercy infinite! Heavenly Father, Creator of the universe, merciful Redeemer, Saviour of the world, Holy Spirit, Sanctifier of the redeemed, great Three in One, shed thy heavenly influence on our souls; teach us to love thee supremely, to serve thee faithfully, and while it is yet time, to provide ourselves with that robe of righteousness which shall ensure us a welcome and a seat at the "marriage supper of the Lamb."

THE CHURCHMAN.

SATURDAY, FEBRUARY 8, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

It was the wish of the Editor to direct the attention of his readers to the solemnities of the approaching season, and to several other subjects of present interest. But Providence has not permitted him to do so. The same reason has prevented him from seeing the paper through the press, and is pleaded therefore in apology for inaccuracies, if any appear.

The Presbyterian and Philadelphian shall receive attention in our next.

The Prospectus of the Episcopal School is received, and shall have, as it deserves, an extended notice.

We regret chiefly our inability to say a word in season for the Sunday School cause. Our heart is with it. We hope that all who *feel* an interest in our Sunday Schools—and what parent, what citizen, does not feel an interest?—will *testify* their interest by attending the meeting at Christ Church on Wednesday evening next.

Some explanations are due to correspondents, but we must crave their indulgence.

The notice of Mr. Fairholme's work was prepared last week: this is mentioned lest it should be thought that a subject of inferior importance had received a preference.

It is the interest of error to approximate as nearly as it can to the *profession* of truth, and identify its followers, as far as possible, with the professors of truth. It thus betrays a conscious weakness by seeking to press into its service authority to which it has no just claim. So indeed it has been from the beginning, it being the favorite device of Satan himself to assume the garb of an angel of light. The Episcopal Recorder of last week mentions a few instances. We would add the example of a translation of the New Testament, omitting or perverting all the testimonies to the noblest doctrines of Christianity, professedly on the basis of Archbishop Newcombe's version which retained those doctrines. This translation was published by the Unitarians in England, and afterward republished at Boston. The Recorder has performed a useful work in exposing the deceptive character of a similar undertaking which it introduces to the reader as follows:

'To the list of these abortive efforts is to be added a publication from the American press, of which the third edition has recently attracted our attention. It professes to contain "*The sacred Writings of the Apostles and Evangelists of* Jesus Christ, *commonly styled the New Testament. Translated from the original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge. With Prefaces, various Emendations, and an Appendix, &c. By A. Campbell.*" We call this a new translation, because the "emendations" of Mr. A. Campbell, are so numerous and important that he alone is responsible for its character. The conspicuous appearance of the names of Drs. Campbell, Macknight and Doddridge, is calculated to deceive the unwary reader, and stamp upon the work a value which it does not possess.'

REVIEW.

The Christian Library. Vol. II. Part II. Containing a general View of the Geology of Scripture, in which the unerring Truth of the inspired Narrative of the early Events in the World is exhibited, and distinctly proved, by the corroborative Testimony of physical Facts, on every Part of the Earth's Surface. By George Fairholme, Esq. Published Semi-monthly. Philadelphia: Key & Biddle.

Reader, do you know what is meant by final causes? A final cause is the end or purpose for which a thing is made. Why not, then, you ask, use the word end instead of final cause? As to that we can only say the learned have their fashions as well as the unlearned, and the phrase being in fashion, it is the part of a wise man (according to the proverb) to conform to it. But, perhaps you understand the meaning of the phrase, and yet wonder why the learned make such an ado about it. Doubtless you have been a visitant of that angelic cabinet of curiosities, a theological library, and without being even a pretended book-worm yourself, you have, peradventure, acted as a sort of vermifuge to the real ones, and have had curiosity enough just to open the awful folios and take an occasional peep at their contents. If so you must have seen a vast deal about the *doctrine of final causes.* You have seen Cudworth battling with Epicurus and all the ancients, Stillingfleet with Des Cartes and other moderns, and Bentley with the whole host of infidel philosophers together, to establish *the doctrine of final causes.* And you have wondered what this doctrine, upon which all religion depended, could be. You have been too ashamed of your ignorance to ask for information, and so have not discovered that nine out of ten of your wise acquaintances knew no more than yourself. Or if you have made a bold push, you have, perchance, been condescendingly told that the doctrine of final causes was that branch of philosophy which considers the end for which things are made, and some such sententious response has been, as perhaps it well enough might be, an end of the matter both for yourself and your teacher. You have never imagined that some men

> "Clothed with a little brief *philosophy*
> Have play'd their antics before high heaven"

in attempts to explain the origin of all things without a God to create them, or an end for which to be created. And yet such is the fact. These sages have invested nature with a living principle, and this living principle by the operation of second causes produces every thing that exists. You are simple enough to believe that in the beginning "God created the heavens and the earth:" but they take matter and motion for their eternal principles, and very modestly undertake to show how the world created itself. You believe that God created all things for certain wise and good ends, but they will show you how matter with the aid of motion or a plastic principle moulded itself into the various forms in which it exists. You suppose, for instance, that God created birds for flying, and fish for swimming, &c., and you admire the wisdom displayed in the curious adaptation of their organs to their respective objects. But they will show you how matter, by gradual and repeated efforts and approaches, was gradually and of necessity brought into the shape of birds, fish, &c. And now, methinks, you have some little glimmering of light on the doctrine of final causes or rather on all the noise that is made about it. It is not enough that Ray and Derham and Paley should give us treatises on Natural Theology, and by explaining the structure of plants and animals and other creatures of God, should point out the wonderful and manifold traces of divine wisdom and goodness. All this is meant for the multitude. But behind these there is another rank of more profound philosophers who are at the pains to prove that these results were not accomplished by a spontaneous assimilation of matter to certain ends, but that they were contrived and executed by an omniscient and omnipotent God: that the membrane, for instance, which forms the foot of a duck or goose, did not become gradually extended by the action and expansion of the toes, but that webbed feet were actually made for swimming! or that the cameleopard was created with a view to his mode of sustenance, and did not, from being a very ordinary sort of animal, imperceptibly acquire his present lofty port from the necessity of reaching for his food on the branches of trees! And to prove such recondite and marvellous truths as these is dignified by the learned with the sonorous appellation of the doctrine of final causes.

"But what has all this to do with Geology? Geologists surely do not suppose that the earth has created itself, or has grown like a plant or an animal from small beginnings?" Aye, do they; at least many of them. Even those who have grace enough to believe that the vegetable and animal creation were brought into being in a perfect state still tax their wisdom to account for the spontaneous origin of the mineral kingdom and of the earth in general. "But what did it spring from? How was it generated?" Why, reader, have you ever been in a laboratory, and seen a chymist illustrate the process of crystallization? Have you ever been at a watering place and beheld a spring bubbling through a high rock which has been formed by its deposites? Have you ever seen the picture of a volcano belching forth its lava and burying the country around under its melted streams? Well, if you have seen all this, why then, with one grain of logic and ten of imagination you may devise a better system of cosmogony or world-growing than was ever known before. Nay more; you have only to take it for granted that the earth was originally a huge volcano or a watery chaos; and, after exploring a few miles beneath the surface and counting the different layers or strata, give a shrewd guess how long it would take to form a bed of limestone or granite (by aqueous deposites, if you are a Neptunian, or by volcanic eruptions, if you are a Vulcanian;) and then with the aid of the Rule of Three, you can approximate, with a show of mathematical precision the number of years in which this mundane sphere has been in attaining to its present state of perfection. And now, reader, we fancy you will be ready to adopt the words of a learned author and say, "Here light first breaks in upon us in an unequivocal manner, and we begin to consider these various phenomena as showing successive changes from a less perfect to a more perfect state of things. Each of these floors" (you are supposed, of course, to be a devout believer in the Egyptian fable, that the earth is like an onion, consisting throughout of coatings which are variously termed layers, stratas or floors) "has been in its time uppermost in the series, and has been covered by deposites. * * * And these floors may be considered as the pages of the history of nature!" And these floors rise in such delightful order that one is charmed with the beauty of the system. First come "the calcareous rocks formed by the coralline animal"—the connecting link, as is said, between the animal and mineral kingdom. In the floor above we have the molluscous animals, or such as "possess the faculty of constructing their testaceous covering with a view to offence and defence, and make the edges of their shells acute or blunt, as the hard or soft nature of the beds they inhabit, or the nature of their locomotion requires." Think of this, reader: these senseless animals *construct their own shells,* and make them hard or soft as best suits their own purposes! and say if you can help exclaiming of the writer, as Charles II. did, on a certain occasion, of the Earl of Rochester, "What a credulous fellow is this; he believes every thing but the Bible!" But hear the same learned author again: "The next order of animals"—i. e. the order in the story next above the last—"is the vertebrated class, or those having internal skeletons, with a receptacle for the brain and marrow. *The various gradations by which these rise up to man inclusive are found here.* As we approach the top of the geological series, we find abundance "of animals, and among others, the ox and the horse, as if just preceding man, to whom they are so inestimably useful. In all these things there seems a gradual approach to the present system of things!"[*] How well did the Apostle say the world *by wisdom* knew not God! For we have no hesitation in putting all this down for sheer atheism. The God of such systems is nothing more than an intellectual principle which is mixed up with or perhaps precedes the chymical and mechanical principles. But the God of the Scriptures, the omniscient and the omnipotent Being who created the world, him they virtually deny.

But perhaps the reader asks, Is the same theory adopted by all geologists? Have not some of this class been believers in the sacred oracles? How have such reconciled themselves to the history of the creation as given by Moses? These are fair questions, and before we introduce the reader to Mr. Fairholme's work, which presupposes a knowledge of the general outlines of the science, we will help him to answer. We have already glanced at the two theories (*the two* by way of eminence, though there are many others to compete with them) of fire and water, and for the more minute edification of the reader we will here transcribe the classic description of each, which is given by Dr. Good, in his Book of Nature:

"According to the former, or the Plutonic conjecture, heat is the great source, not only of the original production, but of the perpetual reproduction of things. This theory supposes a regular alternation of decay and renovation. Of *decay* induced by the action of light, air, and other gasses, rain and other waters, upon the hardest rocks, by which they are worn down, and their particles progressively carried toward the ocean, and ultimately deposited in its bed; and of *renovation,* by means of an immense subterranean heat, constantly present at different depths of the mineral regions; which operates in the fusion and recombination of the materials thus carried down and contained there, and afterward in their sublimation and re-exposure to view in new strata of a more compact and perfect character. Hence the existing strata of every period consist, upon this theory, of the wreck of a former world, more or less completely fused and elevated by the agency of violent heat, and reconsolidated by subsequent cooling."

After adverting to the weak and strong points of the Plutonic, or as others term it, the Vulcanian system, he proceeds to the Neptunian:

"Under this hypothesis the two substances that were first evolved out of the general chaos on the formation of the earth, and chymically united to each other, were hydrogene and oxygene, in such proportion as to produce water, which is a compound of these substances, and in such quantity as to be able to hold every other material in a state of thin paste or solution. Of the materials thus held in solution, granite is supposed to have been produced first, and in by far the greatest abundance. It hence, consolidated first, probably forms the foundation of the superfices of the globe, and perhaps the entire nucleus of the globe itself; and, as has been already seen, while it constitutes the basis of every other kind of rock, rises higher than any of them. It consists, as we have already observed, of felspar, quartz, and mica, all which must therefore have concreted by a crystallization nearly simultaneous; and from its containing no organic remains, it is obvious that it must have been formed prior to the existence of the animal and vegetable kingdoms. All the other rocks upon this hypothesis began to crystallize and consolidate after the formation of granite, in the order in which we have already traced them; and some of these before the whole of the granite was rendered perfectly firm, whence we trace beds of several of them in the granite formation itself; and as the same kind of action appears to apply to the whole, we, in like manner, trace beds of the newer rocks successively in formations of those that are older; and, at last, remains of animal and vegetable materials, which are hence proved to have had an existence coetaneous with the newer classes."

---

[*] For this specimen of Pantheistical cosmogony, see Encyclopedia Americana, article Geology, from which the above extracts are made. It is but fair to add that the author would probably disclaim the views which we impute to him, as he speaks in one place of "the development of a great end." But occasional expressions of this kind do not incline us to modify the opinion expressed above.

And afterward he concisely sums up:

"In examining, then, the merits of the antagonist systems of geology before us, the Plutonic is perhaps the best entitled to the praise of boldness of conception and unlimited extent of view. It aspires, in many of its modifications, not only to account for the present appearances of the earth, but for that of the universe; and traces out a scheme by which every planet, or system of planets, may be continued indefinitely, and perhaps for ever, by a perpetual series of restoration and balance.

With this system the Neptunian forms a perfect contrast. It is limited to the earth, and to the present appearances of the earth. It resolves the genuine origin of things into the operation of water; and while it admits the existence of subterranean fires to a certain extent, and that several of the phenomena that strike us most forcibly may be the result of such an agency, it peremptorily denies that such an agency is the sole or universal cause of the existing state of things, or that it could possibly be rendered competent to such an effect."

And if you wish to see the whole process by which the earth has grown, in the natural course of things, from being a sort of rolling volcano or spouting fireball, to its present magnificent dimensions, you have here a description to the life. We again quote from the Encyclopedia Americana:

"The existence of volcanic action, through every part of the known world, either by the eruptions of active volcanoes, or by earthquakes, is an assurance that there must be vast cavities in the globe, where igneous action is fiercely at work, and of which these volcanoes are the safety-valves. Of the extent of these cavities, and of the depth at which they are seated, some opinion can be formed, from the great distances at which particular earthquakes have been felt. That of Lisbon, in 1755, not only affected the lakes and springs in every part of Europe, but was sensibly felt in North America. That of New Madrid, in 1811, shook the valley of the Mississippi for several hundred miles. Such disturbances are to be considered as the effect of the resistance, which the solid parts of the earth oppose to the expansive power striving in those profound cavities. We then refer to this force many phenomena of the science, and at length comprehend what otherwise would be incomprehensible. For instance, when we are told that the crust of the earth is composed of a series of rocky beds, from the inferior granite up to the uppermost tertiary bed, lying above the chalk; and all, being more than a hundred in number, differing from each other, in many particulars, both as to the relative proportion of the simple minerals of which they are composed, and the organic bodies imbedded in them,—we are at first incredulous; for our own examinations show that the tops of the highest mountains, and the beds of the lowest surfaces, are both formed of granite, or gneiss, or slate, the lowest order of rocks we are acquainted with. Another step or two, and our eyes begin to open. When we know that volcanic matter has been, at all times, poured from beneath these inferior rocks; that the volcanic fires of the Cordilleras, and of Auvergne in France, have equally come through the granite; above all, when we find those superior beds of the series, which lie above the granite, reposing, at high inclinations, upon the flanks of those granite mountains,—the whole truth flashes upon us, and we clearly understand, that these mountains have once existed at lower levels, and that they have been forced up through the superincumbent formations, by the expansive power for ever struggling in the interior of the globe."

* * * * * * * * * *

Now the reader, perhaps, may be disposed to apply to both these systems the homely comparison which learned Stillingfleet has applied to others that are more ancient, and quite as specious; "that they help as much to the finding out of truth, as the fighting of two cocks on a dunghill doth to the finding out the jewell that lies there." But not so Dr. Good and other Christian geologists. They find the Neptunian hypothesis to be much more in accordance with the Mosaic records; and this coincidence they think forms a good ground for preference. True, Moses says the creation was completed in six days, each day consisting of *morning* and *evening*; but these six days, by way of accommodation to geology, (which is to repay the favor by confirming the authority of Moses!) may be allowed to mean six generations. And these generations being of indefinite length, and consisting *ad libitum* of 1000 or 1,000,000 years, (for with such an exhaustless store-house as eternity to draw from, time may well pass for a cheap commodity,) ample chance is given for "the chaotic mass to acquire shape," as Dr. G. supposes it did, "through the agency of the established laws of gravity and crystallization!"*

But it is time that we made the reader acquainted with Mr. Fairholme. Which of these theories does he espouse? Neither: he has learned the wisdom recommended in the Greek epigram, and

Left Epicurus and his giddy race
To search for atoms and an empty space;

Ταῦτ' Εἰδὼς σοφὸς ἴσθι, ματην δ' Ἐπίκουρον ἔασον
Ποῦ τὸ κενὸν ζητεῖν, καὶ τίνες αἱ μονάδες.

And what is infinitely better, he has learned the wisdom of the Scriptures. He exposes very briefly, and in serious and dignified language, the supreme folly of the theories at which we have glanced, and better still the futility of all concessions which divines have made to geologists in the interpretation of the Mosaic history. He takes the history as every consistent believer ought to take it, in its literal sense. He believes that God created the world,—not as the geologist says, is indicated by nature, in six epochs or generations; not, as the caviller says, is demanded by reason in an instant, but as the inspired historian declares,—in six natural days. Satisfied by the fulfilment of prophecy and other evidence of the inspiration of Moses, he bows to his authority, and respectfully consults his records, not with the philosophic condescension of modern illuminati, in the desire of saving their credit by accommodating them to a fashionable theory, but to be guided by such light as they give (and to geologists the light is important) into all the truth. A student of nature, he remembers the littleness of the sphere to which his observations extend; a believer in the Scriptures, he recognises a MORAL end to which the Creator has made the works of nature subservient. The following is a grave reflection on a plain fact, and yet what a satire is it on Werner and all his followers!

"When we have thus reduced to their true and proper scale those objects on the earth's surface which we consider *greatest*; and when we further consider that the theories of philosophy on the formation of the *whole* earth, are formed on a view of the minute portions of its diameter to which we have access, these portions, not being more than, at the very utmost, *five miles in height*, and, by analogy, *five in depth*, out of 8000 *miles*; how trifling does the theorist appear with his cabinets of minerals on which his theories are founded. Let him cast his mind's eye along the diameter of a section of the globe, and say if he is justified in forming theories of the *mode of first formations* on so slight a view of its mere surface."

And again, after having shown "from the announcement of the sacred record, and from the great mind of Newton on the subject of this announcement, that 'in the beginning,' our globe was of the same solid, spheroidal figure we now find it to be; and consequently that granite and all other rocks, which do not bear the stamp of subsequent formation, are to be considered as *primitive creations*; and that the *atmosphere* and the *waters* are to be regarded in the same light; *viz.* as *primitive creations*;" after having unfolded the truth, which science and revelation unite to teach, that God created the world in a *perfect state* and did not leave it to form itself, by secondary laws, out of a chaos, he meets a popular objection in the following full and decisive language:—

"It may here be objected, that if an Almighty power were able to create the universe in a *perfect state*, why should the work have occupied a period of six days? Why should not all things have started into being, as light is described to have done, *instantaneously?* The only answer that can be made to such objections, is simply, *that it was the will of* God, who, in his wisdom, appears to have had, in this, an ulterior *moral* view for the good of mankind, and for the commemoration of his own power and glory by his creatures. *Time* has accordingly been, by his express command, subdivided into *six* days of labor, and *one* of rest: and so much of the divine wisdom may be traced in this arrangement, that it has been generally admitted by the wisest men who have considered the subject, that no human ingenuity could improve upon it."

It is not our design to follow Mr. Fairholme through the outlines of his work. The reader, who is disposed to refer to his book, will find much valuable matter, divested, as far as possible, of technicalities, and written throughout with a Christian spirit. The Mosaic record is his guide during the first three days of the creation, and is again resumed in the geological researches respecting the flood. In the chapters on this latter subject, the reader will find important information and some judicious scriptural criticisms. The following extract, from the conclusion of the sixth chapter, is worthy of a Christian philosopher, and in its adherence to the simplicity of scriptural truth, forms a beautiful contrast to the fantastical theories of Burnet, Whiston, and others, which like the martial achievements of "Macedonia's madman and the Swede," now barely serve,

To point a moral or adorn a tale.

"Many disputes have arisen, and theories been formed, among philosophers, respecting the *mode* by which a deluge might have been brought about *by natural causes*; but, like the theories of *first formations*, they lead the mind, at every step, into obscurity and contradiction. Some have supposed the earth *to be hollow*, and to contain water, which, issuing out by some incomprehensible means, deluged the earth, and again retired to its hidden abode. Others have supposed that by a great earthquake, a heaving up of the superincumbent mass of one portion of the earth might have raised the waters of the ocean, so as to form *one vast wave* on the surface, which swept over the remaining parts of the earth. In supporting this theory it is truly stated, that during partial earthquakes, an agitation of the sea, somewhat similar, takes place, the effects of which have often been most destructive in low countries. But this theory implies one sweeping convulsion which could have lasted but a short time, and been but partial in its effects; whereas, both history, supported by the traditions of the most obscure nations, and physical facts, tend to convince us that the deluge must have lasted some considerable time, and been *universal* in its destructive effects.

"As to the theory of the *cavous* nature of the globe, in order to contain water for the purpose of one particular deluge of a few months' duration, we have, among other powerful objections, this especial one; that such an arrangement would be in contradiction to all the general laws of the Creator, in the study of which we perceive an *economy of means*, if I may use the expression, which is most remarkable. The *means* employed for any *end* are never greater than are absolutely necessary to attain that end; and thence the just balance which we so much admire throughout the creation. When the mandate was issued, on the third day of the creation, 'Let the waters be gathered together unto one place, and let the dry land appear,' which 'gathering together of the waters God called *sea*,' we have not a vestige of ground for supposing that there was any *superabundance in the primitive creation of water*; nor that any portion of it was, as it were, locked up from common use, and reserved for one especial occasion. Beside this objection of the *reason*, we have also one *fact*: for when we come to measure the depths of the sea, and the quantity of water existing on our whole planet, by the great and only true scale before mentioned; and when we find its medium depths, all over the earth, not to exceed, comparatively, a thin coat of varnish on a common artificial globe; we shall at once perceive how utterly unnecessary it would be to demand so great a quantity of water as a *hollow earth* would contain, for the sole purpose of effecting so diminutive an end. No. The ends of the ALMIGHTY are brought about by much more simple means; and when we are informed by the inspired record, that not only the inhabitants of the first 'dry land,' but also that 'dry land' *itself* was to be destroyed, we can, without any strain upon our reason, and in perfect accordance with surrounding physical facts, imagine the same great Being by whose power the waters were at first gathered together, issuing his second mandate for the execution of this terrible decree, and saying, 'Let the level of the dry land be lowered, and let the foundations of the great deep be broken up: and it was so.'

"But if we insist on *discovering* or *inventing* a *mode* by which the ALMIGHTY caused this destructive interchange of sea and land to take place, we shall find ourselves in the same inextricable difficulties as when endeavoring to account for the *mode* of first formations *by secondary causes*. We must make our reason bend to the inscrutable ways of the Omnipotent, and submit, with whatever rebellious reluctance, to the great truth every where impressed upon us, that 'the ways of God are not as our ways, nor his thoughts as our thoughts.' All our reasoning must end in this point, that the deluge, like the creation, was a *preternatural event*, which could by no means be brought about but by *preternatural means*; and consequently, that we should in vain search for a cause in *the mere laws of nature*."

We think the circulation of Mr. Fairholme's book will do good. There can be no religion, not even a rational Deism, among a people who learn to explain away the fact of creation. Such a course strengthens the tendency to Atheism. Much of our popular literature, even works in high repute, are infected with the Pantheistic scheme, that merges God in nature, and makes nature all in all. The friends of the Bible always injure its cause by the least concession to these pitiful theories. Mr. F.'s book is a good counteractive for such theories. It will help to fix in the minds of the community a deep and reverent belief that the universe was created out of nothing by an Omniscient and Omnipotent Creator. It will disabuse the public of the false glosses which have been inconsiderately put on the writings of Moses, and help to restore them to simplicity of interpretation. And it will fortify the authority of the Scriptures, by showing that they are in no instances infringed, but in many are corroborated by the discoveries of science, so long as it is prosecuted in faithful conformity with inductive principles.

---

* We are sorry to speak in disparaging terms of a writer so deservedly esteemed as Dr. Good. But the more popular, and indeed the more generally correct, an author is, the more dangerous are the errors into which he falls, and the greater the duty of exposing them. Unfortunately the instances are too common in which the friends of science and revelation have, by a love of theory, injured the cause of both.

CITY MISSION:

Daily Infant School, No. 1.

THE anniversary of this School will take place on Thursday, February 13, at the school-room, in the basement of the Church of the Holy Evangelists, in Vandewater-street.

The School will be opened at 12 o'clock, when the children will engage in their usual exercises. At one o'clock, the Annual Report of the Ladies' Board of Managers will be read; and addresses will be made by clergymen who are expected to be present.

All friends of the cause are invited to attend.

LAVINIA H. STRONG,
Secretary of the Board of Managers.

For the Churchman.

Hymn for Lent.

To be sung by the choir on Ash Wednesday, February 12, 1834, at Trinity Church, Athens: set to music by William H. Spenser, Esq., organist of said church.

JEHOVAH! God of earth and heaven!
We kneel before thy footstool low!
Apostates from thy glory driven,
All stain'd with guilt and dark with wo!

In tears we plead, creation's lords,
With fallen crown and wither'd brow,
As suppliants trembling 'neath thy rods,
Avert the curse which blights us now!

We bring no fading wreaths to thee,
Nor jewels from the cloddy mine,
Nor wisdom's lights on error's sea,
Nor incense from earth's festal shrine.

We bring no angel sacrifice,
No cherubims with swords of fire!
These cannot plead! Nor earth and skies
Can quell the tempest of thine ire.

Unclad in mortal righteousness,
Or seraph's vest of heavenly flame,
Our only hope and might is this—
To triumph in Emanuel's name.

Thy cross and life-blood, Son of God!
Thy robe of spotless purity,
Our fountain, sanctity and rod
Will prove to all eternity!

Thus dare we, LORD of earth and heaven,
To kneel before thy footstool low!
Apostates from thy glory driven,
All stain'd with guilt and dark with wo!

CLERICUS.

INTELLIGENCE.

ORDINATION.—On Sexagesima Sunday, February 2, the Bishop of this Diocese held an ordination in Grace Church, in this city, when Thomas Morris and Joseph Glover were admitted to Deacons' Orders. Morning prayer was read by the Rev. John McVickar, D. D., Professor in Columbia College, assisted by the Rev. Lot Jones, Missionary at the Church of the Epiphany in this city, who read the lessons. The sermon was preached by the Bishop, and the candidates presented by Mr. Jones.

The following extracts from a letter to the Editor of the Baptist Repository contain some well authenticated facts respecting the state of religion in the western country.

Mr. Editor,—In accordance with the wishes of some of my friends, and my own sense of propriety, I propose to make a few strictures on an extraordinary article recently published in the New-York Evangelist. It is No. 5, of "Letters from the West, by one who lives there," written, as I am given to understand, by Rev. Dr. Nelson, President of Marion College, Mo.

As there exists, very generally and very justly, a desire in the public mind to obtain information of the moral condition of the West; and as Dr. Nelson is "one who lives there," and, of course, must be supposed to know the facts of the case, while his character and standing give weight to his testimony; it may be supposed that his letters will be extensively read by the religious community.

In this letter he says "that many young persons" "in the West" "might be influenced to undertake this needful work [of teaching Sabbath Schools] were it not for the opposition from preachers and professors of religion," and that these opposers are "Campbellites, Unitarians, and Baptists;" and in his illustrations, he brings other grievous charges against the Western Baptists which, it is thought, demand some animadversion.

I readily admit that much of this letter which relates to the condition of Western Baptists is true. There are doubtless many things among them which are deplorable, and some that are blameworthy. It is admitted that they are less informed than they should be—that there is among them a tincture of antinomianism—that some of them are unfortunately unfriendly to Sunday Schools, Missionary, and other measures for the promotion of religion—that they are too negligent in family prayer and practical religion in general—that in too many instances they are less particular in the due observance of the sabbath than they ought to be—and that probably some of them drink whisky. Against these and other evils, I have borne my testimony when among them, and of these I have freely spoken to their eastern brethren, urging these facts as arguments to excite their compassion and enlist their efforts in aid of their brethren in the West. So far, I am happy to consider Dr. Nelson's statement as a corroboration of my own testimony.

* * * * * * *

I allege once more that some things in this letter are *unjust*. I strongly suspect that Dr. Nelson overrates the number of Unitarians in the Valley; [150 000.] It is true, that they, or nearly all of them, immerse; but I believe it entirely a mistake, that this circumstance, or any other, gives them "access to Baptist pulpits." So far from it, that there is no church fellowship between them and Baptists, and it is presumed that the occurrence of their admission to Baptist pulpits, is most rare. Nor am I satisfied that their numbers have been "mostly gathered out of that [Baptist] denomination." On the other hand, they have been principally gathered out of the non-professing world. I apprehend that Unitarians in the West have had at least three different origins. A few of the followers of Elias Smith, of New-England, emigrated to the Valley, and have gathered a people. A Baptist minister of some distinction in Kentucky, whose name, I believe, was Smith, and who has lately deceased, became a Unitarian, and had the address to draw off a comparatively small party of the denomination. This party has since increased. A third party, now considerable for numbers, was gathered by a Mr. Stone, a Presbyterian clergyman, but after his defection he, with his adherents, became converts to immersion. One word further respecting these people: though I do not appear as their apologist, and I regret, as much as Dr. Nelson can do, their errors, yet I question whether as a body, they ought, in a judgment of charity, to be denied the character of "a Christian denomination," or to be unceremoniously reckoned as "enemies of the Gospel of CHRIST."

It is an entire mistake that the Campbellites "constituted" any thing like "one half of the Baptist Church in the West a few years since." They bear probably at this time a larger proportion to the Baptists than at any former period; but it is very questionable whether they number at this time one fifth as many. While it is known that Baptists, no less, certainly, than other Christians, lament their water-regeneration as a dangerous error, as well as some other disorganizing principles,—still I would hope, that the "honorable exceptions" are not so "very few" who do not "go with Unitarians and Deists against all the charitable efforts of the present day."

* * * * * * *

But there is one other thing which I must make a subject of remark, as I deem it a greater mistake, and in its effects greater injustice than any other. I mean Dr. Nelson's representation that "the pious, enlightened, and humble" portion of Western Baptists, "whose belief and practice accord most with the Bible, are *a few*,"—"that they are in the minority, and greatly in the minority." From this it would seem that the sad character given of Western Baptists belongs to a great majority of the denomination in the Valley. After speaking of ministers who preach that the moral law is done away—oppose missions—Sabbath Schools—and, with the people, drink whisky—journey and trade on the sabbath, and oppose or neglect to aid colonization and emancipation efforts, Dr. Nelson says, "If but one or two cases of this kind were seen in a county, or in a congregation, or if but one or two congregations were thus infected, silence might be most expedient. But a *general toleration* of these sabbath-trampling, whisky-drinking professors, who hate a Bible Society, and join the infidels in scoffing at missions, calls for a different course." This is the unkindest cut of all.

There are 100,000 Baptists in the Valley, and when the minority—a very small minority—amounting to probably twenty or thirty thousand, are deducted, there will be left, say 75,000 under this grievous malediction. Let me, however, avoid all exaggeration:—put the number at 60,000,—a number still larger, it is believed, than all the Presbyterians west of the Alleghanies. These are so degraded, so immoral, so anti-christian, as to imperiously call on all "orthodox Baptists to separate themselves from the mass of chaff which surrounds them, and form themselves 'into purer societies.'" They are in bad company, the letter writer says, "and they should have left it long since." In a word, Dr. Nelson represented the Baptist Church in the Valley as nearly resembling Babylon, or Rome, in all her abominations, and he calls on "the pious few" within her pale, to come out of her, that they may not be partakers of her sins, and that they receive not of her plagues.

I am persuaded that there is some mistake in this calculation. While I again admit that the number of those who do not adorn their profession is large,—larger by far, perhaps, than my eastern brethren are aware,—still I cannot believe that a great majority of the Western Baptists "have long been" wrongly "spoken of as Christians." May not the statement have been the result of misapprehension?

American Board of Commissioners for Foreign Missions.—The following extract from a late report of this Society will show the extent of its present operations and their proposed extension.—*Ep. Recorder.*

The Committee feel some embarrassment in asking from year to year, not the largest but the smallest number of missionaries demanded in the fields already occupied by the missions of the Board, and in the new fields which Providence is opening before them and inviting them to enter. But necessity is laid upon them to make their plans accord, in some measure, with the supply of missionaries which it seems possible to obtain. They purpose, therefore, with the leave of Providence, and depending on divine assistance, to send forth missionaries, during the year 1834, as follows, provided suitable men can be obtained, viz.

To Western Africa, - - - - - -	3
To Eastern Africa, including a physician, -	5
To the island of Cyprus, - - - - -	2
To Asia Minor, - - - - - -	5
To Syria, - - - - - - -	4
To the Nestorians of Persia, a physician, -	1
To the Mohammedans of Turkey, - - -	1
To the Mohammedans of Persia, - - -	1
As explorers in Persia and the countries beyond,	4
To the Bombay Mission, - - - - -	5
To Siam, a physician, - - - - -	1
To South-eastern Asia, and the Indian Archipelago, - - - - - -	10—42
To the Ojibwas, - - - - - -	3
To the Saux, Winnebagoes, and Sioux, -	6
To the tribes west of the State of Missouri and the Territory of Arkansas, toward and beyond the Rocky mountains, -	6
To the Choctaws and Creeks, - - -	4
To the Osages, - - - - - -	2
To the Senecas, - - - - - -	1—22
Total, - - -	64

Beside these, the Board would gladly send fifteen or twenty pious and competent teachers to different fields, especially among the Indians of this continent.

It is proposed, also, to enlarge and perfect the means in the several missions, of translating, printing, and distributing religious publications, that the Bible and Tract Societies may not be impeded in their work. Two or three additional seminaries are required for educating native teachers, catechists, and preachers; and the advantages of common education need to be extended in all the missions.

Nor will the existing system, irrespective of the proposed enlargements, require a less expenditure than it did the past year. A hundred and fifty families, beside unmarried adult laborers and native preachers and assistants, amounting in all to 328 persons, employed at 60 stations—with 40 churches, and nearly 2000 native members, and 56,000 learners in the schools, and five printing establishments under their care;—depend, under God, on the treasury of the Board for the means of their sustenance and usefulness during the present year; and the means in the treasury will be ample, or insufficient, as the patrons of the Board shall increase or diminish the amount of their contributions.

Proclamation of the Greek Synod.—The communication correcting a statement which has been published in some of our newspapers, with respect to the Synod of the Greek Church, is from a native of Greece, much interested in the affairs of his country and Church. He has favored us with a copy of the 23 articles to which he refers; they are very handsomely printed in the form of a proclamation, and are followed by a confirmatory decree in the name of "Otho, King of Greece." The articles are dated at Napoli, July 23d, (O. S.) and the decree of the King, July 25th, 1833.

We find in this document an unanswerable argument in favor of the views of Bishop Middleton and others, with respect to the rendering of the passage in Titus ii. 13, which Mr. Alexander Campbell so unhesitatingly rejects. The paper before us exhibits the Greek as *a living tongue*, differing but little in phraseology, and perhaps still less in grammatical construction from the language of ancient Greece. In the first of the Synod's articles we read, *την Θεμελιωτην της Χριστιανικης πιστεως τον Κυριον και σωτηρα ημων Ιησουν Χριστον*—"The foundation of the Christian faith, *our Lord and Saviour* JESUS CHRIST,"—the very words and the precise arrangement of words which occurs in Titus ii. 13, except that in the latter we have *God* instead of *Lord*. If, therefore, the Greek Synod wished to write the expression, "Our great God and Saviour," they would do it in the very language which St. Paul has used in the passage above quoted. Is not this then beyond a doubt *his* meaning?—*Episc. Rec.*

Bequests of the Hon. J. Goodale.—The late Hon. J. Goodale of Bernardston, Ms., after making provision in his will for his family and some others of his connexions, made the following gifts and bequests:—To the Mass. (Domestic) Missionary Society $500; Amherst College $500; Deacons of Trinitarian Congregational Church in Marlboro', in trust, the Temple Farm in Marlboro', about 106 acres, estimated at $2500, the income toward the support of a settled orthodox minister of the Gospel; to the town of Bernardston the Loomis Farm estimated at $1203, the income to be appropriated to deserving poor, who may fall into sickness and distress; also $200, to be loaned at annual interest until it shall have accumulated to the sum of $20,000, then the annual interest to the support of the poor and for common schools in said town; to the Orthodox Congregational Society in Bernardston, the meeting-house where they now worship, and the land on which it stands, so long as it may be wanted as a place of religious Orthodox worship; also $100, the annual interest to be expended yearly in procuring the preaching of a sermon, in said Society, to young people, upon the importance of early piety, and early Christian education; also to Z. C. Newcomb and Joseph Slate, in trust, about five acres of land, on which has since been erected an Academy, and as a parsonage; the net income of said Academy toward the support of preaching the Gospel in the Orthodox Congregational Society in Bernardston.

From Germany.—We are indebted to a friend for the following items of literary intelligence:—

The Hebrew Bible which Dr. Hahn published in 1831, at the Fauchnitz press, and in which he followed the edition of Van der Hooght, has passed to another impression. Many errors have been corrected in the stereotype plates; so that this may be considered the most accurate, as it undoubtedly is the cheapest Hebrew Bible extant.

The celebrated Gesenius, though in the prime of his years, is said to be declining in health. Repeated attacks of blood-spitting render it probable that his life is near its termination. There is no longer any expectation that his great Thesaurus will ever be continued.

Tholuck still maintains his standing as a defender of the truth, and is also highly prized as an eloquent preacher.

The Life of Whitfield is about to appear in a German translation.—*Presbyterian.*

We have seen the Gospel of St. Mark as printed for the use of the blind. It is beautifully executed on stout paper, the letters being raised so as to be easily known by the touch of the reader. This volume has been prepared for the use of Mr. Friedlander's school in Philadelphia, an institution which binds itself strongly to the sympathy of every one who has had the privilege of witnessing the improvement of its happy pupils.

We understand that the Rev. Geo. Bush, Professor of Hebrew in the New-York City University, is about to publish a Critical Commentary on the Psalms; to contain the original Hebrew text, together with a new literal version. It is to be issued in periodical numbers. Mr. B. has also in course of preparation a new Hebrew Grammar, on a plan greatly simplified.

The Edinburgh Society for the monthly distribution of tracts, in their first Annual Report, state that already 150 distributers are employed in that city, and that 196,000 tracts have been distributed.—*N. Y. Observer.*

Bishop Fabricus, says Dr. Pinkerton, in a letter, dated Hernhut, Sept. 15, 1833, is in a state of great debility and declining health, consequent upon long labor in the cause of CHRIST, bodily indisposition, and old age. He had been obliged, from these causes, about a year ago, to lay down his office, and retire from all public duties, but hoped still to be able to continue the distribution of the Scriptures. So reduced, however, is his bodily strength, that he cannot write; and, therefore, he finds himself obliged to resign this office also. For nineteen years he has labored with zeal and success in it; and has been the honored instrument of disseminating, in Lusatia and Bohemia, no fewer than 56,926 copies of Bibles and Testaments, in the German and Bohemian languages, solely at the cost of our Society, and upward of 5000 copies on account of the Hernhut Bible Society.

Father Marie Joseph de Geramb, a monk of La Trappe, has lately arrived at Marseilles, on board of the English brig Rapid, returning from Jerusalem, Mount Sinai, and the Thebaid, a journey which occupied nearly three years. This Trappist is known in the world as the ex-General Baron Ferdinand de Geramb, chamberlain to the Emperor of Austria.

SUNDAY SCHOOL SOCIETY:

Quarterly Meeting.

THE first Quarterly Meeting of the NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY, will be held at Christ Church, on the evening of Ash-Wednesday, February 12th, at 7 o'clock. The following will be the order of exercises:

The Daily Evening Prayer,
Sermon by the Bishop,
Abstract of Reports,
Collection in behalf of the Society.

During the service, some of the children belonging to schools in connexion with the Society will sing an appropriate Anthem.

All persons friendly to the cause of Sunday Schools are invited to attend.

After the congregation shall have been dismissed, the members of the Society will hold a meeting for the transaction of business.

By order of the Committee of Arrangements,
J. F. SCHROEDER, *Chairman.*

MISSIONARY COLLECTION.

ON Sunday morning a sermon will be preached and collection made in St. John's Chapel, for the benefit of the Missionary Fund of the Protestant Episcopal Education and Missionary Society of this Diocese.

N. Y. P. E. SUNDAY SCHOOL SOCIETY.

COPIES of the CONSTITUTION of the New-York Protestant Episcopal Sunday School Society, as revised and adopted in April last, may be obtained by the Members, on application at the General Sunday School Union Depository, 46 Lumber-street.

Calendar.

February 9.—Quinquagesima Sunday.
———— 12.—Ash Wednesday.
———— 16.—1st Sunday in Lent.
———— 19.—Ember-Day.
———— 21.— do.
———— 22.— do.
———— 23.—2d Sunday in Lent.
———— 24.—St. Matthias.
March 2.—3d Sunday in Lent.
———— 9.—4th Sunday in Lent.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, since his report in the Churchman of the 1st of February:

From a Lady *twenty dollars*, ten of which are for Bishop Otey's Church in Tennessee, and ten toward forming a library for the use of candidates for orders in that Diocese.

From the Christian Benevolent Society of St. Stephen's Church, New-York, per their treasurer, Mr. John H. Hurtin, *one hundred dollars* for the Church in Tennessee.

From St. Peter's Church, Morristown, N. J., per their rector, the Rev. Hewlett R. Peters, a Christmas offering of *twenty-three dollars*, being the amount of a collection in that church on Christmas-day.

From St. John's Church, Canandaigua, N. Y., *twenty-five dollars and thirty-seven cents*, per Mr. John H. Leggatt.

In a note signed CLEMENT *one dollar*, for the aid of the Church in Tennessee.

JAMES SWORDS, *Agent, &c.*

Feb. 5, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Jan. 29.	Received collection made in St. George's Church, New-York, - - - - -	$59 00
Feb. 3.	Rec'd collection made in St. Paul's Chapel, New-York, - - - - -	137 02
		$196 02

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, Feb. 5, 1834.

The Treasurer would state, that since the communication made by him in the last number of the Churchman, he has been informed that the list of delinquent parishes, as appended to the Society's report, was made from a list, *before it was corrected*, by the Secretary of the Convention, and was published before the Journal of the Convention was printed, in which many of the errors were corrected.

CITY MISSION.

IN behalf of the Mission Church of the Holy Evangelists, the subscriber gratefully acknowledges the receipt of the following sums for the relief of the poor, viz.

From John H. Williamson, Esq., a memorandum for which was placed in the plate at the late annual collection, - - - - - -	$10 00
From Mr. Stephen M. Buckingham, - -	2 00
" Dr. Moore, - - - - - -	3 00
	$15 00

Also from Dr. Moore, a valuable bundle of clothing, consisting of sundry garments for children.

HUGH SMITH.

February 5, 1834.

THE Missionary of the Church of the Epiphany acknowledges with lively gratitude the receipt of a package of hoods from Miss Kemble—a bundle of valuable garments for children from Mrs. Battin—fourteen yards of calico from Mrs. Holden.

For the poor in the vicinity of the church in Stanton-street,

From Mrs. Gregg, - - - - - - -	$2 00
From a Lady, by Mr. Spooner, - - - -	5 00

LOT JONES, 192 Allen-st.

THE undersigned, in behalf of "the poor resident in the immediate vicinity of the Mission Church of the Epiphany in Stanton-street," gratefully acknowledges the receipt of a valuable package, containing a piece of new flannel, calicoes, &c. &c., from Mrs. D. Remsen.

The promptitude and liberality with which this assistance was afforded, inspired us with the most sanguine expectations, which, however, we are sorry to say have not yet been realized. Though we shall be enabled by donations which we have received through various channels to make glad the heart of many a poor, destitute Sunday scholar; yet many more, alas! will look up to us for aid in vain. Many there are who would be delighted to be called Sunday scholars, to attend regularly upon our instructions, and listen to the story of redeeming love, and through us become acquainted with that Saviour who took little children in his arms and blessed them; *but they feel that they* are almost naked—without shoes, stockings, hats, &c. &c.—and are ashamed to come.

VISITER FOR DISTRICT E.

GENERAL P. E. SUNDAY SCHOOL UNION.

The Subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *forty-eight dollars and fifty cents*, being the amount collected in *St. Mark's Church*, in this city, on Sunday morning last, after a sermon by the Rev. Francis H. Cuming, the General Agent of the Union.

FLOYD SMITH,
No. 12 Maiden Lane.

Feb. 5, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 6th, from the following persons, viz.:—

Postmaster, Bridgeport, Conn.—Postmaster, Newport, Conn.—Samuel C. Nichols, *with remit.*—Postmaster, Clapperton—Postmaster, Lexington, Ky.—Postmaster, Oswego.

Received by the General Protestant Episcopal Sunday School Union.

Rev. J. C. Cochran, Lunensburgh—Wm. Stavely, Philadelphia—Rev. H. Potter, Albany—Rev. M. H. Henderson, Newark, *with remit.*—J. Lee, Esq., P. M., Ballston, *with remit.*—David Dubois, Norway, *with remit.*—Rev. J. C. Rudd, Auburn—Rev. S. B. Shaw, Lanesborough, Mass., *with remit.*

BISHOP DOANE'S CONSECRATION SERMON.

FOR SALE,

AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

For the Churchman.

Mr. Editor,—I was very much struck with the interview between Bishop McIlvaine and the "New-England Churchman," related in a late Churchman. The following lines were suggested by that account: possessing little or no poetical merit, the theme may possibly atone for their numerous imperfections.
B. D. W.

The New-England Churchman.

Away from his loved childhood's home, and from his native North,
Arm'd with the Christian panoply, the wanderer went forth:
And as the old remember'd scenes fast from his vision fade,
With tearful eye, but manly step, he treads the forest glade.

No distant village spire arose, the pilgrim's gaze to bless;
No herald of the cross e'er sought that western wilderness;
No soothing sounds of sabbath chime fell on the silent air;
The full response, the organ's swell had never echoed there.

Yet ever as the morning dawn'd of that calm holy day,
He gather'd his small household in, and knelt him down to pray,
And murmur'd prayers rose up to heaven; and many a simple hymn,
With notes of holy melody, rang through those woodlands din.

He mourn'd, no sacred altar stood in consecrated shrine,
Where white-robed priests might bend them down to bless the bread and wine;
But he rejoiced that he might breathe those strains of prayer and praise,
Which he had learn'd to love so well, in childhood's happy days.

Time in its ceaseless course roll'd on, when the blest word was brought,
A prelate of his own dear Church those western wilds had sought;
And though the wintry storm raged loud, the old man would not stay,
But forth he went, while thoughts of Christ beguiled the dreary way.

And when once more the full response and pealing choir he heard,
While aisles and arches echoed back the prelate's stirring word;
And when once more he bent his knee in consecrated place,
The gushing tears of gratitude coursed down his care-worn face.

Years had gone by since he had stood where those loved prayers were said,
Or seen within the chancel rail the simple altar spread,
With crowds of contrite penitents all humbly kneeling round,
Or heard with joy from priestly lips the Gospel's gladsome sound.

And now ere he is call'd away to dwell among the blest,
The Saviour he had served so well allow'd his last request;
And like the patriarch of old, his fond prayer rose above,
Lord! let thy servant now depart, mine eyes have seen thy love!
B. D. W.

Cambridge, Jan. 23, 1834.

THE MINISTRY.

EXPEDIENCY OF EPISCOPACY.

What, then, I shall be asked, is there some charm in this Episcopacy that is to work these wonders?—Yes, I reply, the sovereign charm of right reason, due authority, and the divine blessing. For who that ever looked intelligently into the Scriptures, failed to find that the plan of salvation is every where set forth as a covenant; in which God, by his representatives,—first, "the one mediator between God and men, the man Christ Jesus," (1 Tim. ii. 5,) then by *His* ambassadors, clothed by Him, as John relates, with plenary power,—"as my Father hath sent me, even so send I you"—offers, through faith in his Son, pardon, adoption, and salvation; and, to the true believer, seals and pledges them for ever? Now, who that has not this authority can exercise it? Who can have it that has not received it from Christ? To whom else did Christ ever give it, but to the apostles and their successors?—"Go *ye*, and make disciples of all nations"—"lo, I am with *you* always, even unto the end of the world"—"whose soever sins *ye* remit, they are remitted unto them, and whose soever sins *ye* retain, they are retained." (St. John xx. 23.) "Is God a man that he should lie, or the son of man, that he should repent? Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" (Num. xxiii. 19.) Will he not bless his own institutions? Or, can they who depart from his institutions expect his blessing? Abana and Pharpar, though rivers, are not the river of Jordan. (2 Kings v. 12.) The opinion of the most learned member of the bar, is not the decisive sentence of the judge.* The holiest of men can have no authority to represent God, unless "called of God, as was Aaron;" (Heb. v. 4;) and of course cannot convey the blessing which Aaron was appointed to convey. Yes, could I swell my voice, till it should reach from Canada to Mexico, and from the Atlantic to the Pacific shore, it should be lifted up to entreat of all who heard it, to seek with their whole heart the Gospel of Christ, *in* the Church of Christ,—not to be content with the word of God, without that ministry and those sacraments, which are equally his ordinance, and equally essential to salvation,—but, for Christ's sake, for their own souls' sake, to cling to that divine institution of Episcopacy, of which the Holy Ghost was the author. I would offer to them the office of a bishop, as the angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,†—the agency on earth to which the care of souls has been intrusted, divinely authorized to propose the covenant of salvation, and to affix its seals. I would urge it upon them, not as of divine appointment merely, but as fitted beyond any thing that human wisdom can conceive of, to promote, in every possible way, the present interests, and the speedy consummation of the Redeemer's kingdom.

1. *Is it the perpetuation of the Church*, in its ministry, sacraments and worship, that is to be effected, as consonant with the will of Christ, and promotive of the salvation of man? It is a transmission of authority that is contemplated. This must be done then, either by new grants continually repeated by the source of power, or by continued succession. If the latter, as both Scripture and reason plainly show, how admirable for facility of access, for preservation of purity, and for certainty of verification, the arrangement, which, neither constituting one sole depository on earth, nor yet authorizing all who exercise, to confer the priestly office, has opened centres of authority at convenient distances,—so numerous, that none who wish to apply for it are incommoded—so limited, that each shall be insured such importance as shall maintain its dignity and influence—so distinct and clear, that from the venerable prelate, by whom the Episcopal authority is now, for the twenty-fifth time,* to be transmitted, the line of succession can be traced, direct and luminous, up to the apostolic fountain.

2. Is it *the maintenance, in the Church, of Christian doctrine, in integrity and purity*, that is desired? What better security, with the word, and under the Spirit of God, than the office of a bishop,—held by a man who has been raised from among his fellows to the highest station of human trust, and responsible for it to his conscience, to the Church, and to his God,—exercised in the careful examination of those whom he admits to orders, and in that anxious supervision of the instructions given by all who are under him to the people of his charge, which is incumbent on him by his solemn promise at his consecration—that he will ever be ready, the Lord being his helper, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word; and, both privately and openly, to call upon and encourage others to the same!"†

3. Is it *the due order and government of the Church*, that is to be secured? The analogy of all civil institutions points to the necessity of an executive head. The duty which devolves alike on all, is proverbially performed by none. Individual power, for the execution of measures which the community interested has, by its proper representatives, duly authorized, when made individually responsible, and fenced about with proper checks, is the true reliance for a government, whether civil or ecclesiastical, at once equitable and efficient,‡—and such, pre-eminently, is the polity of that portion of Christ's apostolic Church of which we are members. But the government of the Church is, for most purposes, and in most of its relations, a paternal government, and in this respect it is, that the office of a bishop most commends itself, as an ecclesiastical ordinance, to the reason and to the affections of mankind. The bishop is, or ought to be, the father of his flock,—their father in affectionate interest and devotion, in prudent care and management, in mild and persuasive intercourse, in gentle, but steady and decided discipline. Where he is such, he will as such be regarded. His sheep will know his voice. (St. John x. 4.) He calleth them all *by their names*,§ and they follow him whithersoever he goeth. His under shepherds, knowing that what is their care for their particular portions, such, and far greater,—as his responsibility to men and God is greater,—is his for the whole fold, will receive with a glad mind and will, his godly directions and admonitions.‖ He will lead his flock through green pastures, and by still waters. (Psalm xxiii. 2.) There will be no competition, but who shall love the most, and serve God the most acceptably. And the very idea of government, like the atmospheric pressure, the more effectual because it is not felt, will be merged in the delightful peace and concord of a happy Christian family. Truly, most truly, does admirable Hooker say, "A bishop, in whom there did plainly appear the marks and tokens of a fatherly affection toward them that are under his charge, what good might he do! Ten thousand ways more than any man knows how to set down."¶

4. That the government of the Church, so administered, will most effectually subserve its *unity*, all must see. Though many members, we are in fact, and ought to be in feeling, but "one body in Christ." (Rom. xii. 5.) "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," was the Saviour's touching prayer; and its object, as himself stated, "that the world may believe that thou hast sent me." (St. John xvii. 21.) Now this unity, it is an obvious arithmetical deduction, can be sooner and better effected where masses of united individuals are to be drawn together, than where all exist as units. It is moreover not to be a unity by constraint, a Procrustean unity,—some to be cut off a little, and some to be a little stretched,—but a unity by moral and religious influence, a "unity of the Spirit, in the bond of peace," (Eph. iv. 3)—that blessed unity of purpose and of hope, which the Spirit works in hearts which are knit together in love. The office of a bishop, then, wherever it becomes the centre of a confiding and united diocese, impels, with a force second only to that grace of God with which it is designed to work together, toward that "unity of the faith and of the knowledge of the Son of God," (Eph. iv. 13,) which will be the completion of our happiness, as it is the perfection of our spiritual and immortal nature.

5. To promote the unity, is, of necessity, to promote *the increase and prosperity of the Church*. But beside this, there are other ways in which the office of a bishop is the most efficient of all human agencies in the extension of her borders. The apostles were Christ's pioneers. In this, as in other respects, bishops are their legitimate successors. They go to their respective fields of labor, as Titus went to Crete, with power to complete the organization of the Church, and to supply it with laborers. They present the Church entire. In the language of an ancient ecclesiastical maxim, they are the Church. "The Church is in the Bishop."* Its power is in his hands. Its interests are in his heart. He is its chief missionary. He proclaims the Gospel in it. He administers the sacraments in it. Wherever he goes, he sets up the banner of the blessed cross. He calls on men to rally round it. He lifts up the blessed Saviour, crucified for their sins, to draw them to it. (St. John xii. 32.) As of old, they that gladly receive the word are baptized. (Acts ii. 41.) As of old, the Lord adds to the Church, multitudes of such as shall be saved. (Acts ii. 47.) As of old, they, by grace, continue "steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." (Acts ii. 42.)

6. But in vain would it serve these purposes, if the office of a bishop did not also promote the *spirituality of the Church*. The end for which Christ came into the world, the end for which he suffered on the cross, the end for which he instituted the Church was the restoration of lost man to the favor and image of God. It was for this that he poured out his blood, that they might be "justified by faith." (Rom. v. 1.) It was for this that he poured out the Spirit, that they who believe in him might be "created" anew "in righteousness and true holiness." (Eph. iv. 24.) The kingdom of God without exists solely for this end, that the kingdom of God, the reign of grace, may be formed within. To this especial end, therefore, the Christian bishop directs all his efforts. He watches for souls, as knowing that he must give account. (Heb. xiii. 17.) Nay, he watches over them that watch for souls. He warns every man, and teaches every man, "that he may present every man perfect in Christ Jesus." (Col. i. 28.) His instructions, his example, his influence, his prayers, all tend to the edification of his flock. His clergy are encouraged thus to greater exertions. He goes before them in diligence and self-denial. By kind counsel, and timely assistance, he lightens, while he increases their labors. He commends them to the people of their several cures. He brings his influence in aid of theirs. He makes himself known unto them all, in love, in faith, in charity, and purity. And by continual prayer for people and for priests, woos down for them the help and guidance of God's gracious Spirit, making them fruitful here unto holiness, that their end, through Christ, may be eternal life. (Rom. vi. 22.)—*Bishop Doane's Consecration Sermon.*

---

* "Of the 500 disciples, there is surely no reason to believe that there were not *many* well qualified to instruct either a Jew or a Gentile in the doctrines of the Gospel; and it is certain, that *any one* of them could have washed his convert with water in the name of the Holy Trinity, as well as St. Peter or St. John: but such an unauthorized washing would not have been Christian baptism, nor of equal validity with it, any more than the opinion of a lawyer at the bar is the judgment of a court of justice, or of equal obligation. It is the commission of the sovereign which gives force to the judgment of the court; it is the commission of Christ which gives validity to baptism. The same reasoning is applicable to the Lord's supper, which, if it be not administered by those who have authority for such administration, cannot be deemed a sacrament of Christ's institution."—Article "Episcopacy," in the "Encyclopædia Britannica," third Edinburgh edition, vol. vi. p. 696.—A treatise the more remarkable, as the writer of it, after saying, (p. 700,) "In this short view of Episcopacy, it has been our endeavor to do justice to the subject, without suffering ourselves to be influenced by partiality or prejudice," adds, "as we ourselves are *not Episcopalians*, we have advanced nothing of our own."

† Rev. xiv. 6. In the Revelations, the Bishops of the seven Churches in Asia Minor are addressed as the *angels* of those Churches.

* There have been consecrated for the American Church, to this date, thirty Bishops:—Bishop Seabury, of Connecticut, by Bishop Kilgour, of the Scottish Episcopal Church, Bishops Petrie and Skinner being present and assisting; Bishops White, of Pennsylvania, and Provoost, of New-York, by the Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, being present and assisting; Bishop Madison, of Virginia, by the Archbishop of Canterbury, the Bishops of London and Rochester being present and assisting; Bishop Claggett, of Maryland, by Bishop Provoost, Bishops Seabury, White, and Madison, being present and assisting; and Bishops Smith, of South Carolina, Bass, of Massachusetts, Jarvis, of Connecticut, Moore, of New-York, Parker, of Massachusetts, Hobart, of New-York, Griswold, of the Eastern Diocese, Dehon, of South Carolina, Moore, of Virginia, Kemp, of Maryland, Croes, of New-Jersey, Bowen, of South-Carolina, Chase, of Ohio, Brownell, of Connecticut, Ravenscroft, of North-Carolina, Onderdonk, of Pennsylvania, Meade, of Virginia, Stone, of Maryland, Onderdonk, of New-York, Ives, of North-Carolina, Hopkins, of Vermont, Smith, of Kentucky, McIlvaine, of Ohio, Doane, of New-Jersey, and Otey, of Tennessee, *all* by Bishop White. Of the whole number, fourteen have died.

† Consecration Service.

‡ There is an opinion sometimes expressed that the Episcopal office, in this country, will not be sustained, in the maintenance of correct discipline. Happily, bishops, like other men, are accountable for duties, not for consequences. They solemnly promise, "in the name of God," "conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America," and "diligently" to "exercise such discipline, as by the authority of God's word, and by the order of his Church, is committed to" them. What they have to do, then, is, to perform, so far as God gives them strength, what they have promised,—to "be so merciful," that they "be *not too remiss*," as well as so to "minister discipline," that they "*forget not mercy*." In this reasonable and scriptural course they will certainly be sustained. Obligation and authority are understood to be correlatives. Where responsibility is imposed, the power to meet it is universally conceded. Accountable for others, they will be upheld, in all that is necessary to rendering their account for them with joy. The common sense and generous feeling of the community will uphold them by their suffrages and sympathy. God will uphold them by his grace. Let them be not faithless, but believing! Let them go straight forward, in the fear of God, and they need have no other fear!

§ There is great value in this particular of the pastor's office, *taken literally*. Cyrus understood it well, as applied to soldiers, (see Cyropædia, book v. in Hutchinson's fifth edition, London, 1756, pp. 278, 9,) and the late Bishop Hobart practised it with admirable success. It deserves the notice of bishops as well as pastors.—"Overlook not," says Ignatius, Bishop of Antioch, to Polycarp, Bishop of Smyrna, "Overlook not the men-servants and maid-servants." This is as true to wisdom as it is to humility. What shall be thought of him, who, from this touching precept, could coldly argue that Polycarp must have been the pastor of a single church!

‖ Ordinal for Deacons, and for Priests.

¶ Ecclesiastical Polity, book vii. sec. 3.

* "Ecclesia est in Episcopo." *Cypriani Epistolæ*, lxvi. Ed. Oxon.

From the Presbyterian.

CONVERSIONS.

The following is an extract from an article in the Christian Spectator:—

"The writer is acquainted with a clergyman who has long occupied a conspicuous standing among his brethren, whose name never appears without its appropriate literary and theological honors, who not long ago stated to a friend, that although he had preached the Gospel more than forty years, he did not know that his preaching had been the means of converting one soul! Others there are, who, though less deserted of God, are still so anxious about 'innovations,' and expend so much of their activity in guarding the Churches against excessive zeal, as to leave but little time for the inquiry whether their own mode of preaching and the measures which they pursue, are accomplishing, or are *adapted* to accomplish the *end* of the Christian ministry; while others, still, are indolently brooding over dying churches, which have become as 'salt that has lost its savor,' and cannot, without a change, much longer exist in their present state."

The import of the above extract is very evident; it is to discredit the character of those ministers who still keep aloof from the new modes of preaching, in which it is affirmed that the truth is made to tell upon the heart and conscience with an energy entirely unknown to the old plan. To this species of complacent self-glorification from certain brethren, we have long been accustomed, but it has but little effect upon our judgment. In the settlement of the question we rely upon facts, and facts abundantly confirm us in the opinion, that where new doctrines and measures have been introduced, and the new system of *revival evangelists* has been countenanced, the increase of genuine religion has been retarded. That they have produced great and extraordinary excitements, will not be denied; but in most cases the fruits of autumn have not justified the fair promise of the spring. Hasty conclusions are generally false conclusions, and never is this more strikingly true than when applied to the estimates usually made of a minister's success. The venerable and titled preacher to whom the writer above alludes, who confessed after a ministerial life of forty years, that he did not know whether he had been instrumental in converting one soul, might nevertheless have been an honored and successful messenger of God. Many, in the judgment, may rise up to call him blessed. His confession may have been dictated by a humble estimate of himself,—a humility which the writer of the extract must be *conscious* is extremely rare in the present days; and although he could not confidently affirm, as a certain other titled divine, that he had been instrumental in converting five hundred souls, already in heaven, beside, no doubt, a great number noted in his register, who had not yet arrived there, still his ministry may have been successful. *Nimium ne crede colori;* appearances are not always a safe ground of judgment. We could point out Churches which were lately held up as models, which were under the care too of titled and highly applauded divines, whose doctrines and measures were of that class which the writer of the extract commends, celebrated too for their extensive revivals, but which in the lapse of a few months or years have been converted into an arena of fierce strife and unholy contention seldom paralleled, and calculated to cast a *shade* of doubt upon the truth of the swelling statements which heralded their spiritual pre-eminence. And we could point to other Churches which, under a like regimen, have recorded their hundreds converted, who had scarcely taken their places in the ranks, before they had disappeared, no more to be recognised. Now we lay it down as an axiom that *no* admissions to the Church is to be preferred to *false* admissions, and it is better that churches should die out quietly, than that they should be kept alive by a spirit of bitter animosity and devouring strife. Orthodox Churches, according to the intimation of the writer of the extract, may be as "salt which has lost its savor," but it is to be attributed to the *reaction* upon true religion, which the prosecution of his favorite plans has produced. As a consequence of these, skepticism has become more general, and the wide-spread distraction which has marred the prosperity of Zion, is boldly and plausibly pleaded as the apology for impenitence. In a word, the providence of God indicates that the safety of the Church depends upon her return to the truth and order which many have forsaken. There will then be less glare, but more solidity.

He that grieves for the loss of casual comforts, shall never want occasion of sorrow.

VARIETIES.

From the Methodist Protestant.

Mr. Editor,—In perusing your last number, my attention was arrested by a paper from the Churchman, in which are summed up all the arguments of the "Radicals" or Rootmen, against the use of the points in reading Hebrew. I have read Hebrew with points more than thirty years, and should now be unwilling to dispense with their use, if it were only for the sake of sound and uniformity of pronunciation. Hebrew read without points has in it neither uniformity nor harmony; and is an unintelligible jargon sufficient to offend the ear of an Indian. The points were doubtless of human invention, but of high antiquity; and they bring down to us, in some tolerable degree of perfection, the sound of words which were familiar to the ears of God's ancient people, the Jews.

It is said, in the paper to which I allude, that "the period of the invention of the vowel points has been variously fixed, from the fifth and sixth to the tenth century." This opinion is not correct. The points must have been in use long before the Christian era; for the Jews who translated the Hebrew Bible into Greek, 285 years before the Christian era, have rendered the names of persons and places by the identical corresponding letters of the Greek language, so far as the Greek letters were susceptible of representing those of the Hebrew. This fact proves that those translators had copies of pointed Hebrew Bibles before them; or, if they had not, it proves that the pronunciation of their time accorded in a surprising manner with the pronunciation of our best pointed Hebrew Bibles. But I am strongly inclined to the opinion that they had before them Hebrew manuscript Bibles with points.

For the purpose of showing how closely the Greek spelling of the Septuagints imitates the pointed Hebrew, particularly in the vowel points, I have transcribed a few verses from the first chapter of Numbers, putting down the Hebrew verse and spelling in one line, and the Greek in the next.

"And these are the names of the men that shall stand with you." (Num. i. 5-12.)

5. Of the tribe of Rouben; Elisour, the son of Shedeour
5. Of the tribe of Rouben; Elisour, the son of Sedour.
6. Of Simeon; Shalumieel, the son of Zourishada.
6. Of Sumeon; Salamieel, the son of Sourisada.*
7. Of Jouda; Naashon, the son of Aminadab.
7. Of Jouda; Naasson, the son of Aminadab.
8. Of Issachar; Nathaneel, the son of Sougar.
8. Of Issachar; Nathanaeel, the son of Sogar.
9. Of Zeboulon; Eliab, the son of Chalon.
9. Of Zeboulon; Eliab, the son of Chalon.
10. Of Ephraim; Elishama, the son of Amihoud.
10. Of Ephraim; Elisama, the son of Emihoud.
11. Of Benjamin; Abidan, the son of Gadeoni.
11. Of Benjamin; Abidan, the son of Gadeoni.
12. Of Dan; Achiezer, the son of Amishadai.
12. Of Dan; Achiezer, the son of Amisadai.

The above list might be increased to any amount, but this is sufficient to show, that the Seventy must have had pointed Bibles, or they could not have supplied *vowels* so exactly corresponding to the vowel points of our Hebrew Bibles. And it also appears that they read the text letters as *consonants*.

In addition, I will remark, that even the syllables on which are placed the musical accents in the Hebrew of the above cited passage, for the purpose of emphasis, have also, in the Septuagint, the Greek accents corresponding in place with them. And furthermore, in many words the effect of the dagash is preserved by the Seventy. A dagash is a dot in the middle of a letter, which doubles that letter. Thus, a single l, for instance, with a dot in the middle of it, is read ll, and so of all the letters subject to the dagash. This peculiarity was observed by the Greek translators and imitated, not indeed by putting a dot in the Greek l, but by writing two ells, which only could give the proper sound of the Hebrew word. Many examples might be produced, but one is sufficient. "Arioch, King of Ellasar." In the word "Ellasar," the Hebrew has only one l, but it has a dagash in it, which gives it the force in pronunciation of ll. The translators knowing this, put down two Greek ells in spelling the word. "Arioch, King of Ellasar."

In some future number of the Protestant, if time permit, I purpose to resume this subject, and trace the antiquity of the points still higher up than the period at which the Hebrew Bible was translated into Greek by the Seventy. And also to point out some important advantages to be obtained by studying Hebrew with points, in addition to uniformity of pronunciation.

Yours, &c. Tanouah Katanah.

---

* There is no letter in the Greek language corresponding to the Hebrew *shin* or sh, therefore the Greek *sigma* or s, is constantly employed to represent sh.

BURIAL GROUND AT HALLE, IN PRUSSIA.

The classical region of Halle is not only distinguished for the noble houses of public worship, which still exist as the monuments of a ruder age, the traveller also finds in the "Gottes-Acker," or burial place of the town, a solemn retreat in which an hour may be spent with pleasure and with profit. This cemetery for the dead, embracing a number of acres, is situated upon a slight elevation which overlooks almost every part of Halle. Entered the hallowed precincts in which the mouldering dead have been laid to rest, you behold the broad area tastefully marked out at regular intervals by appropriate walks, which again branch off into smaller footways. On either side are the graves of the deceased, arranged in beautiful order. Each grave is flanked and surrounded by a mass of rich green sod, which is carefully protected from the profanation of the idle wanderer. In this manner the warm affection of the living has done much to adorn the resting place of their departed friends; and it is pleasing to remark how similar tokens of affection have been extended alike to the great, the small, the rich, the poor, the warrior, and the artisan.

The interest, however, of this solemn place does not terminate here. Advancing through a broad avenue, you ascend a flight of steps, and then rest upon an elevated terrace walk, which extends around the four sides of the cemetery. Here a number of family vaults have existed for ages, each separated from the other by a massive stone wall, yet all united under one extensive roof. Beneath this extensive roof, carefully protected from the rain, and the storm, have been deposited the remains of the great, the learned, the excellent, who once constituted a distinguished part of the glory of Halle. Animated by this fact, you move from vault to vault, and looking through the grated doors by which intruders are kept at distance, you behold a number of fanciful decorations joined with appropriate epitaphs. In one apartment you may observe the various emblems of mortality rudely sculptured in the solid granite. In another may be seen a large and costly painting delineating the happy circumstances attending the resurrection of the blessed, and their introduction amid a convoy of angels into the paradise of God. In a third you may read the name and the brief history of some valiant knight who outlived the stormy times which characterized the feudal age of Germany, but finally went down to the "narrow house appointed for all the living."

Yet amid the multitude of sleeping dead, all others are forgotten when you pause before the resting place of Franke, Freylinghausen, Baumgarton, Semler, and others who, like them, were once the objects of admiration throughout every part of Germany. Great as they had been in their public and private labors, although no longer dwellers in the land of the living, you seem to feel, while you muse over their ashes, as if the memory of their greatness had increased the sanctity of their last earthly habitation.—Above all, you pause with the deepest reverence before the spot in which the mortal remains of Franke, believing Franke, have been deposited, side by side with the companion of his bosom. Here this good man sleeps in a sepulchre altogether plain and unadorned, except by a few precious jewels that have been gathered from the book of God. Of such a character is the ever precious truth selected from the Revelation of St. John, and written in large characters upon the broad ceiling of the vault, "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, for they rest from their labors, and their works do follow them." In one side of the vault stands a broad flag stone bearing the inscription, "August. Herman Franke, born 12 March, 1663, died 8 June, 1727." To this are added the touching words of Simeon, when for the first time he embraced the babe of Bethlehem, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." True and touching is the application of these solemn words to the circumstances under which Franke went down to his grave. Happy spirit, well might it be said that he had seen the "salvation of the Lord," when he beheld the successful operation of the blessed institution which has caused his thrice honored name to be carried to the four corners of the world.—*Lutheran Obs.*

INTEMPERANCE.

The evil effect of intemperance may be considered a proposition too plain to require proof. The drunkard "puts an enemy into his mouth to steal away his brains." It influences and maddens him, and deposes reason from her throne. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "The eye of the drunkard shall behold strange women, and his heart utter perverse things." There is evidence enough on this point in our national and state temperance reports, to cause the ears of them that hear it to tingle. I will quote some, to show that we have a great object in view when we endeavor to banish drunkenness from among us. *National Report*, 1831, pp. 12, 42, 49. "Out of 1061 cases of criminal prosecutions in the year 1820, before the court of sessions in the city of New-York, more than 800 are stated to have been connected with intemperance. And so it is in all our principal cities. More than three quarters of the crimes committed in the country are probably occasioned by this hateful vice." "The keeper of the Ohio penitentiary, in his report to the Legislature of that State, Dec. 1829, says, that of the 134 prisoners under his care, 36 only claim to be temperate men." "The sheriff of Washington county, Pa., stated last year, that out of 24 committals, 21 were caused by intemperance." "In Litchfield county, Ct., the proportion of criminals who are intemperate is 35 out of 39." "Jurists, too, of distinguished character, and judges, in great numbers, have testified that this liquor occasions a great majority of all the crimes which are committed." One says, "Of eleven murders tried by me, all except one were occasioned by strong drink." Another says, "Of eleven murders tried by me, all were occasioned by intemperance." Another says, "Of twenty murders prosecuted by me, all were occasioned by spirituous liquors." *Nat. Rep.*, 1832, *pp.* 7, 8 *of the circular.* "In the jail of Ogdensburgh, N. Y., seven-eighths of the criminals were addicted to strong drink; of 647 in the state prison at Auburn, N. Y., 467 were intemperate; and 346 were under the influence of ardent spirits at the time the crimes for which they were imprisoned were committed; and of 120 in the state prison in Connecticut, more than 90 were of the same class." "Of 690 children imprisoned for crime in the city of New-York, more than 400 were from intemperate families." "Hugh Maxwell, Esq., of New-York, states that of 22 cases of murder which it had been his duty to examine, all had been committed in consequence of intemperance." *State Rep.*, 1831, pp. 16, 73, 74. The great Judge Hale says, "The places of judicature which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for near twenty years, and, by a due observation, I have found that if the murders and manslaughters, the burglaries and robberies, and riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of tavern and alehouse meetings." Mr. Wood, an officer in the Walnut-street penitentiary, in Philadelphia, says, "All my investigation goes to prove, that ardent spirits is the most powerful agent in producing crime, and is the prolific source of nearly all the evils of which society has to complain." "Murder, manslaughter, rape, and arson, can in almost every instance be traced to the influence of ardent spirits." To come to our own homes and to the existing state of things among ourselves: "The Grand Inquest that now is inquiring in and for the county of Allegheny, at October sessions, A. D. 1833, respectfully presents: That they have taken into deep consideration the request of the court at the commencement of the present sessions, that some inquiry should be made into the frightful increase of crime in this county, indicated by the criminal calendar at the present term. And the result at which they have arrived, after a careful examination of the evidence, in the very many cases before them, is, that *nine-tenths* of the crime has been produced by the abuse of ardent spirits."

Pittsburgh Friend. W. M. H.

LUTHER.

The following version of a well known anecdote is taken from a German periodical. It was upon Thursday, the 18th of April, 1521, at four o'clock in the afternoon, that Luther, still in garb of a monk, and in the presence of an emperor whose sceptre had sway from Hungary to Armenia, and before the highest dignities of the realm, expressed his solemn resolution never to retract, unless on testimony of holy Scripture, or other clear and convincing grounds. "Hier stehe ich: ich kann nicht anders. Gott helfe mir—Amen." *Here I stand: I can do nought else.* God *be my help! Amen.* "If you are right, Sir Doctor," said the Landgrave of Hesse, "so help you God;" and God *did* help him.

On the same occasion, George Von Fronsberg, meeting him at the door of the Diet chamber, clapped him upon the shoulder and said: "Thou little monk! Thou runnest a career, the like of which few field-officers in battle have ever run. God speed thee! And if thou art in the way of truth, and assured in thy faith, go forward, trusting in the name of God, and he will never forsake thee."—*Presbyterian.*

It is good in a fever, much better in anger, to have the tongue kept clean and smooth.

B. Curtis Brown, *Print.*